THE CHVRCHES Plea for her Right.

OR

A REPLY to an Anſwer,

MADE OF

Mr. IOHN PAGET,

Againſt WILLIAM BEST and others.

WHEREIN

The maine points of our preſent differences are handled: And the principall cauſes of our troubles declared.

Publiſhed by WILLIAM BEST.

1. Theſ. 5. 21.

Proove all things; hold faſt that which is good.

Pſal. 119. 128.

I eſteeme all thy precepts, concerning all things, to be right; and I hate every falſe way.

At AMSTERDAM,

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A Fore-Speach

To the Christian Reader.

IT was a seasonable saying of *Nicodemus* *, (standing in our Lords defence) *Doth our Law judge any man, before it heare him, and know what hee doth?* I make no question (*well-affectioned Reader*) but thou hast before this time, perused *Mr. Pagets* Booke, and hast there seene many words tending to his owne justification, and our condemnation. Now the thing that I shall desireously requeſt of thee, is, that thou wilt haue the patience, to read over this my Answer to it: And when thou hast seriously studied, pondered and examined, by the unerring rule of Gods Word, all that both parties haue said in the whole caraige of this busines; judge then, as God shall give thee understanding. Wishing thee by the way to remember, what folly and shame it is for any, (as Salomon * sayth) *to answer* (or give sentence of) *a matter before hee heare it.*

* *Iob.* 7. 51.

* *Prov.* 18. 13.

There are ſome things, which I thinke neceſſary firſt of all, to informe thee off; and that is touching the *reaſons*, why I haue ſet forth this Treatiſe: Alſo, why in the manner it is.

For the firſt, to let paſſe the many *inſultations* and *exclamations*, which I haue ſuffred at ſome particular mens handes, ſince his writing came forth, as if every thing were true that he hath ſet downe againſt me. Iam oftē by name particularly called upon, and ſingled out to defend our *Iuſt Complaint* made againſt him. Beſides accuſed of committing many *untruths*, *ſlaunders*, *lies*, with other crimes, little leſſe then blaſphemy: and this not againſt himſelf alone, but Magiſtrates, Miniſters, yea all Reformed Churches. If I ſhould therefore under theſe heavie charges, ſay nothing; would not moſt men hence conclude, that I am guiltie: And ſo through my ſilence, I ſhould (which I dare not doe) diſhonour God, betray the truth, and let goe my owne innocency.

Moreover I conceive that it lay upon me (though the meaneſt of my Brethren) to reply; conſidering that the *Booke of Complaints* was ſet forth chiefly by my meanes. Now my conſcience for my part beares me witnes, that I did the thing, out of love towards God, his truth and people; and not (as is falſely ſuggeſted) of contention and a peeuiſh mind. And I was thereto mooved the ſooner; 1. becauſe the ſame was in many mens hands already, and ſo rather publicke then private. 2. We had waited almoſt a quarter of a yeare for anſwer, but could not obtaine it, although *Mr. Paget* was ſpoken unto, many times about it. 3. It was given out, that hee had writen 12 or 15 ſheets of paper againſt us, and intended ſhortly to acquaint the world therewith: when this report was brought unto me, I thought it requiſite (having

ring the copies by me) immediately to publiſh them: that ſo (ſeeing hee would publikely write in confutation thereof) men might truely underſtand, what our particular grieveances were. And theſe cauſes of great and good regard, led me to doe, what I did. Of which more is ſpoken in another place. Laſtly whereas I haue had occaſion, to ſit many times in our *Conſiſtory*. Hence I haue taken a more full and certaine knowledge of our common *Eccleſiaſticall affaires*. I mean, obſerved the unfreenes of our Congregation, and her ſubjection to the power of the *Claſſis*, and in this regard, as I know my ſelf, the better able to give teſtimony of the truth in the matters betwixt us: ſo I thinke my ſelf the more called to ſpeake what I truely may, in the juſt defence of my ſelf and others.

For the manner of this writing: Whoſoever ſhall conſider, either the ſubject here treated off; or the perſons whom it chiefly reſpecteth, will (I thinke) confeſſe, that there lay a neceſſity upon mee, to uſe the beſt meanes I could, to haue it done unto ſome effectuall purpoſe.

But for my part, I muſt confeſſe, (and ſo I would haue all men, in all places to know) that I am not in my ſelf of the abilitie, to compoſe a worke of this nature. And therefore thorow my entreatie and deſire, others (more able) haue taken ſome paines for me herein: both in ſeeking out learned Authours, as alſo ſetting them downe in the places as they ſtand: On whoſe fidelity, ſkill and care I haue preſumed the publiſhing of them to the world: having this confidence in the *perſon*, or *perſons*, that they will ſtand to juſtify all the allegations, according to the end and uſe here produced. And if juſt occaſion be offered, it may be they will adde ſome thing more thereunto.

As for the truth of the matter, this I owne under my owne hand. And to uſe here *Mr. Pagets* words, *for the teſtimony of this truth, I am not aſhamed to ſuffer that reproach, which ſome lay upon me. Though I have allready bene ſmiten on the right cheeke, yet I am ready to turne the other alſo, rather then to forſake this truth, which I iudge to be of great importance. Yea if I were caſt upon my death-bed, ready to deliver up my ſoule in the hands of the Lord, I ſhould among my laſt words, profeſſe before men and Angels, that the things here pleaded for by me, are the holy precepts of the eternall God.*

Preface.

The reaſon why I haue not followed him, ſteppe by ſteppe throughout his Booke, but haue principally inſiſted upon two points, viz. *promiſcuous Baptiſme*, and the *due power of the Church*, is, becauſe on theſe depend all our differences: For if it be true (as it is here prooved, to be moſt true) that it is unlawfull to baptiſe any infants, whoſe Parents (one at leaſt) are not members of any viſible Church. And that every particular Congregation, is independent, and may, yea ought to practiſe Eccleſiaſticall Government, and all other Gods ſpiritual ordinances, in, and of it ſelf immediately from Chriſt: Then it will follow, that our former *proteſt* is certainly true againſt him: And ſo much (the premiſes granted) is by himſelf acknowledged; for thus hee ſayth: *If this Church be deprived of that liberty and power, which Chriſt hath given it, &c. If the Elders be deprived of their power in Government; for the good of the Church: If I have ſubiected the Church under the undue power of the Claſſis, &c. If theſe, and the like aſſertions in their Booke be true, then is there cauſe to complaine of the miſerable ſlavery and bondage of this Church, and of Tyrannicall government. Then is there cauſe, to commend and preferre the liberty and freedome, if*

Preface.

the

the Brownists, which are not subiect unto the power of any Classis or Synod, &c.

Not to trouble then the Reader, with unneceſſary diſcourſes; I am well contēted, in this to joyne iſſue with him, that ſo all wiſe and judicious Readers, ſtudious of the truth, by this meanes, may the ſooner perceive where the fault is, and cenſure it accordingly.

Touching *Mr. Pagets* perſon, I hope all men ſhall ſee, by the care which I haue had, to avoyd all bitternes, and unreverend ſpeaches, (howbeit often provoked to it) that I beare no ill will againſt him; truely I doe not: For the Lord is a witnes to my conſcience, I ly not, that I wiſh his good, many wayes, and ſhall be glad to heare that the Lord, before his changing, doe give him repentance for the evills, which hee hath committed againſt the Congregation; and other good Servants of God. Howſoever, my hope is, that his ſinne herein hath bene of ignorance, and ſo God for his Sonnes ſake will pardon it to him.

So for the Claſſis, they are men whom I much reverence, and worſhip God with my ſoule, for the gifts and graces, which appeare in them: Notwithſtanding for their aſſuming unto themſelves authority over our Congregation: This my mind gives me, is their fayling, and it cannot by Gods Word be juſtified. Beſides wee are a people of another Nation, whoſe language they know not, at leaſt moſt of them; and therefore to me it ſeemes ſtrange, that they ſhould undertake the care and charge of us; being in this regard moſt unfit for it. I am perſwaded, put aſide this laſt age, there will not be found an example of the like practiſe anywhere, ſince the Apoſtles dayes.

To draw unto a concluſion, the thing that I chiefly ayme

ayme at, is, that the Churches of God hereafter, may keepe & practiſe the ordinances of Ieſus Chriſt, and not under a pretence to haue things better, then the *Lords owne inſtitutions*, to give place unto the ſinfull deviſes of men. Let us conſider Moyſes words: *Ye ſhall obſerve to doe as the Lord your God hath commaunded you: You ſhall not turne aſide, to the right hand, or to the left.* When worldly Princes make any ſtatutes; their ſubjects are carefull ſtrictly to doe them, without putting thereto, ought of their owne. How much more, &c.

Deut. 5. 32.

And as for any anſwer that ſhall be made unto this Treatiſe; this I ſhall deſire in it, 1. that all by-matters be layd aſide, and the truth followed in love, without gibes, reproaches, bitternes, &c. things unbeſeeming the Saints of God. 2. That *Scripture-prooſes* be brought, for the matters in cõtroverſy betwixt us. *To the Law, and to the teſtimony. All Scripture* (ſaith Paul) *is given by inſpiration of God, and is profitable for doctrine, for reproofe, for correction, for inſtruction in righteouſnes.* 3. I doe wiſh that whatſoever ſhall be writen, may be done to the glory of God, as of ſincerity, and for the truths ſake.

Eſa. 8. 20.

2. Ti. 3. 16.

In ſhort, I ſuppoſe, few will take it amiſſe, that I haue now anſwered for my ſelf, conſidering how often he hath called upon me for it; *Where is his warrant? where is his prooſe? &c.* And ſeldome am I named, but am charged with *lying*, *ſlaundering*, and the like. Beſides it is given out, that hee profeſſeth a marvelous deſire, to ſee his Booke anſwered before hee dies. Now as hee ſhall haue his content herein, ſo God grant, that hee make that good uſe of it, as hee ought; and I wiſh hee may.

WILL. BEST.

The CHVRCHES plea for her right,

OR

A Reply to an Anſwer, made of Mr. IOHN PAGET, againſt WILLIAM BEST and others.

Wherein the ſaid WILLIAM BEST cleares himſelf of the imputations laid upon him, and makes it evident unto all men, that the cauſe and ground of our preſent troubles, hath chiefly proceeded through Mr. PAGETS unjuſt dealing with his people.

SECTION I.

THat Mr. PAGET might the eaſier perſwade the Reader to be on his ſide, and to thinke his caſe right and good: hee ſeeketh in the Preface of his Booke, to diſgrace exceedingly *the publiſher of the juſt complaint, againſt his unjuſt doings*. And this hee doth two wayes: Firſt in affirming that *hee ſought helpe of the Browniſts*. Secondly that hee is *a ſimple perſon, one of the leaſt underſtanding among the Subſcribers*. *Anſwer to the Preface.*

ANSWER.

1. IT is untrue that I ſought any helpe of them: For I never ſpake to any of them about the thing, but onely to the Prin-

ter: And it was nothing but this, viz. that hee ſhould make *a title Page anſwerable to the copy:* whereas therefore hee inſinuateth that the *Browniſts were chief agents in the worke; and encouraged me and others againſt him.* This is not ſo: For to my knowledge, not any of them, were made acquainted with the thing, untill I brought it to the preſſe. And the reaſon why I made uſe of him, it was not becauſe of his Religion, but becauſe hee was an Engliſh Printer, and therefore the more fit (as I thought) to be imployed.

But indeed *a ſimple man* may eaſily geſſe, for what end, and uſe hee names theſe men; hee doth it (much like *Sanballats* deviſe againſt *Nehemiah*) *to have matter for an evill report, and that hee might reproach me.* Neh. 6.13. Hee knew well, theſe people are hated of the world, and ſpoken in many places badly off; and therefore doubted not, but moſt men would give ſentence wholy on his ſide, when they ſhould heare that his oppoſites *ſought helpe of them.* And that which I here ſay, I ſay it on good ground; For whenſoever in his harſh and paſſionate writing, hee goeth about (as often hee doth) to make us vile in the eyes of all men, hee compares us with the *Browniſts*, not prooving againſt us any ſinne, but concludeth wee doe evill, whenſoever in any thing wee accord with them. Many inſtances I could give for proofe hereof; as for example *in pag. 6.* ſeeking to diſcredit many of us, about the *Lords Supper*, hee tells us *our plauſible ſpeaches and pretences of reverence to it, are ſuch as the Browniſts will ſay.* So in another place, charging us with pretended reverence to the *Claſſes* and *Synods*. Hee ſaith *the Browniſts themſelves will ſeeme to give as much.* Pag. 84. Againe to reproach ſome of the Brethren for certaine exerciſes which they uſed privately in their families; wee are told that *the thing is woiſe, then that which the Browniſts doe.* Pag. 105. VVhen wee complaine againſt him *for depriving us of much heavenly meanes of edification*; Hee anſwereth that *the ſame may be found in ſuch as Mr. Ainſworth, Mr. Johnſon, Mr. Robinſon and Mr. Iacob.* Pag. 121. Now is not this fine reaſoning, and well beſeeming *a Teacher in Iſrael* *: in truth as very *a Simplician* as hee makes mee to be; yet I ſuppoſe I would not write, to ſo ſmall a purpoſe: For in my underſtanding hee reaſoneth to this effect: The Ieſuits and other Popiſh Prieſts teach ſundry untruths; *Mr. Paget* teacheth many things as they doe: therefore *Mr. Paget* teacheth many untruths. If this argument will not paſſe in Schooles, then certainly

* The like doughty reaſons hee gave to Mr Daven. to perſwade him to be of his judgement in pag. 40. 41.

certainly a great part of *Mr. Pagets* Booke, wants, as truth, so art too.

2. For his reputing me to have the *least understanding among the complainants*: I little esteeme thereof; for indeed I know my Talent this way is very small, yet I prayse God for it; and doe desire to improove the same unto his glory; and wish from my heart, that as *Mr. Paget* hath received a greater measure of good gifts, so hee would hereafter labour to put them to a better use; and not seeke by his witt and learning, to discountenance the truth, and countenance errour, to the dishonour of Gods great Name, the generall grief of many good people, and to the hardning of sinners in their perverse and crooked wayes. Hee knowes well enough were it is written, *Unto whomsoever much is given, of him shall be much required.* *Luk.* 12.48

3. It doth not well become a man of *Mr. Pagets* place and profession, to upbraid any with their *simplicity*, and meanneſse of gifts; considering how the Lord many times *chooseth the fooliſh things of the world*, to bring great things thereby to passe. And truely for mine owne part, as weake as I am, yet I trust through Christ to be able to defend our just case undertaken against him, howsoever I know my self in diverse respects many wayes inferiour unto him. And therefore I doe entreat him to lay boasting aside; *and not glory in the flesh*; but to follow the truth in love, without calumniations and evill speaches, that so our controversy may the better and sooner be ended. 1 *Cor.* 1.27 *Act.* 4.13. *Mat.* 18.19 *Iudg.* 6.15. *Phil.* 4.13. 1 *Kings* 20 12.

4. But if I am so ignorant, as hee reports me to be, how came it then to passe, that hee and others made an *Officer* of me? the Scriptures forbid that one of the least understanding should be made a *Deacon* in any Church of God. Certainly therefore when I was elected, either you *Mr. Paget* dealt not well with the Congregation, in not dehorting them from the action; by shewing unto them my great unfitnes; or otherwise you have now out of some ill will, taken up this thing of purpose against me, in hope by the disabling of me, to honour the more your self, and your owne baddoings by it. *Act.* 6.3. 1. *Ti.* 3.8.9 *Rom.* 12.8.

5. Such as will impartially read your Booke, may plainly perceive, that there is in you a very ill property: that is, in not-carying your self more meekely, and gently, towards him, whom you judge to be

the weakeſt of many. *Pauls* practiſe was otherwiſe, hee never ſhewed himſelf (that wee can read) froward, violent and bitter in ſpeaches unto *weake and ſimple men*. It was not his manner to gibe, ſcoffe and gird at them, and to publiſh abroad unto others their infirmities, of ſet purpoſe to exaſperate them, and to make them contemptible. The more infirme any member is, in our naturall bodies, the more ſoftly wee handle it. But have you *Mr. Paget* dealt ſo with me? (ſpeake out.) You ſay, *I am ſimple*; I pray what meanes have you uſed to make me wiſer? Have you hitherto taken any particular courſe for my bettering? Saveing of late indeed, you have ſent forth into the world many untruths againſt mee. If your ſimple and weake people ſhall find ſuch hard dealing at your hands, what may the ſtronger and wiſer exſpect. Well may I ſay in another mans words, *Is this the long ſuffering ſpirit of meeknes, in ſeeking to recover the loſt.*

2 Cor. 11. 29. 2 Tim. 2. 24. 25. Eph. 6. 4. Gal. 6. 1. Pol. Virg.

6. If *Mr. Paget* dare take my teſtimony, I doe aſſure him, there are many that wonder at his great overſight; how hee could without bluſhing, mention the *Browniſts* in this thing; as thinking to advantage his caſe any way by it. Conſidering what *a chief agent* hee hath bene unto ſome, which were ſome times of them: not onely *to ſet their diſcontented humours upon ſcandalous enterpriſes*; but to gather up himſelf, all the perſonall fayling which hee could find out among them, and afterwards under other mens names, to publiſh it in print, whereby to make them odious. Oh me thinkes ſeeing hee knew himſelf faulty this way, hee ſhould have bene therewith ſo deepely affected, as (in the words of another) ſaid; *As I have done, ſo hath God requited me.* Indeed wee read in Scripture, that the Lord many times puniſheth men in the ſame kind and manner wherein they have offended *. But I perceive *Mr. Paget* lookes upon others, otherwiſe then on himſelf, and thinkes his neighbours may not take the liberty, to returne that backe unto him, which hee ſends abroad.

Iudg. 1. 7. *Exod. 22. 23. 24. 1 Sam. 15. 35. Eccl. 7. 21. 22. Eſt. 7. 10. Prov. 5. 22 Pſal. 7. 16.

But to leave him in the midſt of his owne thoughts; I doe deſire thee (good Reader) to take notice, how greatly hee hath abuſed thee, and many others, by a falſe report, in ſaying that the *Browniſts were ſpeciall Actours in the worke, chief agents, ſetters of us at worke, encouragers of us againſt him.* Whereas (I ſpeake it in all good conſcience) that not one of them, to my knowledge, did eve

meddle

meddle with our matters, or helped us at any time, either by word or writing. Indeed when I brought the copies to the presse, I entreated the Printer (as I said before) to set it out in a good order, and no other assistance was there sought, either from him, or any other of them.

Mr. Paget promiseth his Readers in the first page of his Preface, *to give some light unto them, for the better decerning and judging of the differences between us.* Now truely if this be his best light, I hope the Godly wise will take heed how to follow it. For in truth the *light* which hee here sets up, is much like unto a false latterne, which ill disposed people hang out on some cleft or high place, of purpose to cause the Mariners to misse the haven, and to runne their Vessells on the rocks. Much better therefore hee had done, if hee had followed the Apostles precept; that is, *Not have put a stumbling blocke, or an occasion to fall in his brothers way.* For such a practise displeaseth God, and bringeth alwayes at last sorrow and shame unto the doer of it. *Ro.* 14.13.

SECTION II.

TOuching the matter conteyned in his Booke, my answer to it (if God will) shall be thus: First I will shew how injuriously hee hath dealt with me in particular. Secondly proove, that the things which hee maintaineth against us, are unlawfull.

In the 92 page of his Booke hee proclames me to be a man that have *given great offence, and am become an evill example unto many, by the open violation of the Sabbath in mine owne house, and by resorting unto the assembly of the Remonstrants, and have bene admonished by him in the name of the Eldership, and have justly deserved farther Censure.*

ANSWER.

1. IT is a note (as God noteth it by Ezechiel) of an *unfaithfull sheapheard, that hee seekes not that which was lost:* How directly this *note* appeareth in *Mr. Paget*, may be seene here, and els where in writing. For howbeit hee hath set mee, and others forth before all men, for *heynous offendours, most sinfull walkers, deservers of Church Censures, &c.* notwithstanding to this day he hath *Ch.* 33.4.

not performed *a brothers duety*, much leſſe *a Paſtours* towards any of us, in uſing meeke and Chriſtian meanes, to bring us, if wee goe aſtray, in to the right way againe. If an earthly father ſhould tell openly his childrens faults abroad, but never at home mention them unto them, hee would be (and juſtly too) greatly condemned for it. Then how much more is *Mr. Paget* to be diſcommended, that did not endeavour to make his people to ſee their faults, untill they did ſee them out in print under his hand. Hee can teach us, that it is our duety *to advertiſe him of his defects and neglects in private*; but it ſeemes hee takes not the care which he ſhould, to practiſe his owne doctrine. The which thing makes his caſe the worſe, for *to him that knoweth to doe good, and doth it not, to him it is ſinne*. That is, his offence is the greater, and anſwerable to it (without true repentance) will his puniſhment be. Our dealing with him hath bene otherwiſe; for wee brought nothing forth publikely againſt him, before wee had uſed other meanes for his recovery: Yea till wee found the *wound incurable*, & he in his courſes incorrigible, ſo farre I ſay from giving us any hope of amendement, as that hee deprived us quite of all power to meddle any further with him, and anſwered us, not much unlike the old Iewes, *I have loved ſtrangers, and after them I will goe*.

Mat. 18. 15 16. Lev. 19. 17 Prov. 25. 9. Pag. 94. Iam. 4. ult. Luk. 12. 47 Mich. 1. 9. Ier. 2. 25.

I know in pag. 15. hee beareth the Reader in hand, as if wee had *not ſhewed his ſinnes unto him out of the Word of God*; and hence abuſeth a ſaying in *Iob*. But many can teſtify the contrary, to wit, that his ſinnes have bene ſhewed to him out of the word of God (I ſay) many times, & by many perſons, & not Brethren onely, but our Elders too, privately and openly; as is to be ſeene in the Records of our Church, where they doe proteſt both againſt his doeings and the Claſſis alſo. But ſaith hee, *I am not convinced of my errour*. So may any offendor ſay, although his lies and vanities ſhould be never ſo ſoundly refuted. It is reported of one *Anaxagoras*, that hee affirmed, that *the ſnow was black*; and when it was alledged, that the ſence, the eye, the ſight, judged it to be *white*: hee anſwered, *it did not as much as ſeeme white to him*, becauſe hee knew that *the water of which it was concealed is black*. Men might ſay what they liſt againſt him, but they could not ſatisfy him, nor ſolve his reaſon. If *Mr. Paget* were not overmuch conceited touching his opinions in queſtion, I am perſwaded hee would leave them: For ſufficient

Cic. in Lucull. Aca. Quæſt. l. 4.

cient hath bene ſaid for his conviction therein.

2. For my gooing to the *Aſſembly of the Remonſtrants*, It is true, I have bene there; and *Mr. Paget* afterwards had a little ſpeach with me about it: But no word of God, to my remembrance, did hee then alledge, to convince * my conſcience of the unlawfullnes of the thing. Moreover hee ſhould have done well, to have told his Readers, what my anſwer was at the ſame time unto him. I ſpake (as hee knowes) to this effect: *If I goe aſtroy, it is through your occaſion, in caſting ſtumbling blocks * dayly in my way, ſo many and great, that my ſpirits is even broken within me: For your caraiges are ſo evill againſt us, in ſeeking to hinder us from the benefit of good Miniſters, that I cannot live under yours with any comfort.* What reliefe my poore diſtreſſed ſoule then had of him, I ſhall never forget: For I may ſay (and that truely) as *Iob* did in the like caſe; hee was *a miſerable comforter, a Phyſician of no value.* The mooving of his lips was ſo farre from aſſwaging my grief, that on the contrary, hee heaped up words againſt me to encreaſe mine affliction. In the reading of this accuſation, it comes to my mind, what I have ſometimes ſeene in the Country where I lived, viz. many poore ſheepe, even forced to runne into deſerts, hedges, briars, through the impatience & rage of ſome feirce & froward Shepheards; either in ſetting their dogs on them, or running in themſelves furiouſly amongſt them: the which folly and indiſcretion had they not ſhewed, none of their flocke would have gone aſtray. The application of this, I referre to *Mr. Paget.* Let him conſider of it, take adviſe, and ſpeake his mind; and if hee pleaſe compare with it *Ierem.* 23. 1.

* *Act.* 18. *ult.*

2 *Tim.* 3. 16. 17.

* *Mat.* 18. 6

Iob 16. 2. 5

3. If to reſort to *the Aſſembly of the Remonſtrants* be ſo heynous an offence before the Lord, that it deſerveth as hee ſaith *the Cenſure of the Church*; how then comes it to paſſe, that hee deales in this thing ſo badly with others? Hee is a member of the Claſſis, and hath therein (according to his owne doctrine) equall authority with the reſt over the *Dutch Church* here in *Amſterdam.* Now it is well knowne to him, and ſuch as ſitt with him, that many of the *Dutch members* doe reſort frequently unto *the Aſſembly of the Remonſtrants.* Notwithſtanding doth *Mr. Paget* tell them of their *great wickedneſſe*, exhort his *fellow Preſbyters* to admoniſh them for it, and to cut them of from the Church, except they repent. The truth

truth is, as farre as I can underſtand, hee is quite dumbe this way, and ſtirres not at all in it, and therefore it is certaine, that that which hee here brings in againſt me, is either done out of ſome diſaffection unto my perſon, or els hee ſhewes great impartiality, to ſay the beſt of it. But it ſeemes hee is not carefull to have his miniſtery like *a glaſſe*, in which all may behold their ſpotts; but rather to the *ſpiders web*, which holdeth the leſſer Flyes, but lets the greater paſſe through at their pleaſure. And here I may well returne backe unto him, his owne words: (having taxed *Mr. Ainſworth* for *partialitie*) *Let all men of conſcience iudge what ſincerity there is in your courſe.* Thus hee can take occaſion to blame another: and yet fall fouler himſelf into the ſame fault.

Arrow againſt ſepar pag. 323. lin. 31

4. Whereas hee intimateth that hee in the name of the *Elderſhip hath admoniſhed me for the open violation of the Sabbath.* I deſire the Reader to take knowledge, that no ſuch thing was ever done by him; neither did I know, that either hee, or the *Elders*, had any ſuch thing againſt me, till I ſaw the accuſation out in print. And what I here ſay, *Mr. Page* knowes it to be true, although with his pen hee hath writen otherwiſe. Hee complains againſt *Mr. Davenport* in pag. 42. *for want of ſincere and plaine dealing.* And why? becauſe the other *without his knowledge did write his words.* But what cauſe have I to complaine againſt him, *for want of plaine and ſincere dealing*, for publiſhing againſt me many untruths. Notwithſtanding I will not bid him, as hee doth me, *to awaken his frozen and benummed conſcience*, (for I have better learned Chriſt, then to *render evill for evill*) onely in all ſingleneſſe of heart, as before the Lord, I doe entreat him, to take more heed hereafter unto his words, and that *the Law of truth* * may be in his mouth, and that hee will ſpeake it from the heart. Hee promiſed the Reader *to ſtand on his watch, and not to doe the leaſt wrong to his oppoſites, for the greateſt which they had done unto him.* Thus indeed hee ſpake; but hath hee done ſo? not in the leaſt. For I may truely ſay, as the *Prophet* ſaith, *Hee hath ſpoken and done evill things as hee could.* Of which wee ſhall have juſt occaſion to ſpeake more hereafter.

1 *Pet.* 3. 9.

* *See Mal.* 2. 6.

Preface.

Ier. 3. 5.

5. Howſoever hee hath charged me with *open violation of the Sabbath*, yet to proove the thing ſo, hee will never be able to doe it, though hee ſtrive till his heart ake. And therefore (Chriſtian Reader)

Reader) thou mayeſt ſee, how farre hee is from taking good wayes to reſtore me, if I am fallen, as on the contrary hee ſeekes by blotting my name, to keepe me onward ſtill in an uneven walking. But to anſwer him directly; if *Mr. Paget* had bene as foreward, to have made inquirie for the truth of the thing, as too foreward to publiſh an untruth about it, hee ſhould have heard with his eares, and ſeene with his eyes, that I am ſo farre from offending this way, that my care and labour to the contrary hath bene an occaſion of ſome difference in my familie as alſo of many jeſts and reproaches from my neighbours about me. And here let it againe be obſerved, the great partiality of this man: hee taxeth me for *Sabbath breaking*: Now if hee thinke, as hee ſpeaketh, that it is a ſinne *to buy and ſell on that day*. Oh how negligent then is hee in the worke of the Lord, in not being more *zealouſly earneſt*, to have the ſame reformed. Hee cannot poſſibly be ignorant, that under his *Eccleſiaſticall Gouvernment* (as hee takes it) there are many ſcoores, conſtantly breakers of the day; I ſay many wayes: notwithſtanding hee ſuffereth them alone, and never admoniſheth them thereof. But how hee will be able to anſwer this unto God, let hee himſelf looke well to it. It may be hee thinkes to helpe himſelf with that deviſe, which hee talkes off in *pag. 97.* viz. a *quarter watching*; but for my part I verily thinke, that the Lord will require a ſtrict account * of him, for every ſoule, whither *Engliſh* or *Dutch*, that hee hath undertaken to be a watch man unto them; and if hee have taken upon him a greater charge, then hee is able to looke unto: Let him conſider, whither hee may not juſtly feare, that the Lord will puniſh him, for his preſumption and omiſſion too. * *Matt.* 25. 24.

Laſtly whereas hee addes the word, *open*, to have the Reader thinke, that my offence this way is *notorious*. I anſwer, that never to my knowledge was there any doore or window in my Shop opened on the *Lords day*, to make outwardly any ſhew, whereby to draw people into the ſame. In a word that which hath bene delivered to any, hath bene for the moſt part *phyſicall things*, for the preſent uſe of ſicke people.

SECTION III.

BEcauſe the *fowler* will be ſure to kill the bird if hee can: Hee therefore chargeth his peece with many ſhots; that ſo, if one doe miſſe, yet another may ſtrike her dead. *Mr. Paget* in this place comes out againſt me, much like ſuch a *gunner*, ſeeking at one ſhott to ſhute a 11 terrible bullets into my ſids. But I ſhall endeavour (the Lord aſſiſting me) to avoyd them all, by making it cleere and evident (to every indifferent Reader) that I am not *injurious* in any one of the particulars, wherewith hee moſt injuriouſly accuſeth me.

Pag. 153. 154.

Firſt hee ſayth, *I am iniurious to* Mr. Davenport *in printing that which hee wrote without his conſent.*

ANSWER.

1. HOwſoever *Mr. Davenport* knew not of it, yet for ought I knew hee was not unwilling to have it publiſhed.

2. Though hee wrote it, yet the matter jointly concerned us all; therefore it was neceſſary (as I thought) that it ſhould not ly hid in the hands of a few men; ſeeing (moſt probably) by the publiſhing of it, God would be glorified, the truth cleared, errour confuted, and many good Chriſtians comforted.

3. Howſoever *Mr. Paget* here finds fault with me; notwithſtanding the ſame thing hath bene ſometime his owne practiſe. I pray, who gave him leave to ſet forth *Mr. Ainſworth* writings; or what conſent had hee of *Mr. Robinſon*, when hee printed certain letters of his, ſent privately to *D. Ames*. I doe not mention his doings, to juſtifie my owne thereby; but onely to ſhew his great partialty, in judging that to be evill in another, which himſelf notwithſtanding is moſt forward to doe. Is not Pauls ſaying here worthy of remembrance, *Thou which teacheſt another, teacheſt thou not thy ſelf.*

Rom. 2. 21.

The ſecond injury which I have done is *to ſome of my fellow-complaynanss, who profeſſe themſelves* (as hee ſaith) *highly offended at the printing thereof.*

Anſw. If they be offended, the queſtion is, whether it be not an offence taken, but none given. As for *Mr. Paget*, hee hath not yet prooved

prooved (nor I thinke ever will) that I have transgreſſed in it; and therefore hee begs onely the queſtion, not being able to bring any word of God to convince me of ſinne: for ſuppoſe I ſhould here reaſon thus; If ſome of my fellow complaynants, doe profeſſe themſelves to be highly offended with *Mr. Paget*, for his bad caraiges, unchriſtian ſpeaches, and divers great abuſes offered unto many good men: Then hath *Mr. Paget* bene injurious unto them. But ſome of my fellow complaynants doe profeſſe thus: Therefore &c. Now let me ſee what defence hee can make for himſelf, which will not ſerve to cleare me every way as well.

A third pretended injury is, becauſe *a Browniſt did print it, with a ſchiſmaticall addition in the end.*

Anſw. I doe deny that *addition* to be ſchiſmaticall; but contrary wiſe holy and good, even a duety commaunded in Scripture, practiſed in the beſt and pureſt Churches, juſtifyed by the moſt judicious Divines, ancient and moderne; as I ſhall hereafter largely proove. But no marvaill that *Mr. Paget* is offended at it, ſeeing the Godly are there encouraged to ſtand faſt in that freedome and liberty, which Chriſt hath purchaſed for them with his owne blood. This hee cannot indure; this hee cannot read with patience; againſt this hee proclames open warre, gibes often at it, and reproacheth every one that ſincerely embraceth the ſame. But let him take heed, leaſt for calling *good, evill*; God bring not the *woe* in *Eſai* upon his head. *Chap.5.20.*

As for the unreverend terme it ſelf, which hee giveth unto *Chriſts inſtitution:* we weigh it not, neither are we any more diſcouraged, from the holding of it faſt, then were our fathers of elder time, diſcouraged from embracing the Goſpell, becauſe the enimies of it, called it *ſchiſme, faction, foliſhnes, hereſie*, &c. It is reported of one *Theodotius*, having denyed *Chriſt*, that hee might not be blamed for it, taught that Chriſt was meere man and not God: So *Mr. Paget* in the caſe of *Church gouvernment*, that his owne and other mens faults may not be ſeene, in not uſing or ſubmitting to it, doth labour what hee can to diſcredit the ſame. But whether the *power* which wee ſtand for, be *ſchiſmaticall*, or his *Apoſtaticall*, I hope by this Treatiſe, the Reader ſhall be able to judge. *Act. 28.22. & 24.5. 1 Cor.1.23 Act.24.14*

4. Hee ſaith, I have bene injurious unto him, *in ſpreading abroad ſo many untruths againſt him, as are before noted.*

Anſw. 1. I had a juſt cauſe to doe, what I did; both for the truth ſake, and his owne too: For firſt if every good ſubject be bound (to his power to maintaine the temporall *rights* and *Lawes* of Princes, whether it be by diſcovering of treaſon, ſuppreſſing rebellion, or the like: Then much more ought all *Chriſts ſubjects* to doe what
Rev. 2. 25. they can, to preſerve the good eſtate of his ſpirituall Kingdome. Againe, who will not draw his brother out of a deepe pit or well, if hee ſee any way or meanes for it. The truth is, *Mr. Paget* through Satan and his owne luſt, is fallen into many great ſinnes; and therefore out of Chriſtian compaſſion to his ſoule, I publiſhed the booke; being confident, if there be any farther courſe, to be taken by me for his recovery, this is it; becauſe now (queſtionles) hee ſhall ſee (if hee will be contended to open his eyes) his errours ſoundly and effectually refuted.

2. Whereas hee ſaith our writings are *untruths*. I ſay hee ſpeakes untruely in it; for there is nothing ſet downe there, but will be prooved; as in part I ſhall doe in this treatiſe; and more, I underſtand, is ſhortly to come forth. Beſides I doubt not, but *Mr. Davenport* will doe the like, ſo farre as the thing concerneth him.

3. Howſoever hee hath made a large diſcours, in his owne juſtification, notwithſtanding hee hath not cleared himſelf at all, in the maine things laid to his charge, viz. *promiſcuous Baptiſme*, and the *authority of the Claſſis*. Yet hee knowes untill hee proove theſe two points to be lawfull, our whole writing ſtandeth firmely, and effectually againſt him. As for the many *ſwelling words* uſed (throughout his booke) in his owne praiſe: In my underſtanding it had
Prov. 27. 2. beene better, if ſome other had done it, and not his owne mouth. In the *Olympicks games* men did not put garlands and Crownes on their owne heads, but waited till others did it. In truth *ſelf praiſe* is very unſeemely. Hence in deriſion they ſay: *Hee dwelt by bad*
* Ioh. 8. 13. *neighbours*: Beſides ſuch perſons uſually are leaſt credited *: and
* 1 Sam. 15. 13. good reaſon too, for the greateſt boaſters, are commonly the worſt
Revel. 3. 15. &c. dooers *. As the emptieſt veſſels make the loudeſt ſound, drieſt things the greateſt flame; ſo thoſe which proclame, as with ſound of trumpet, their owne goodnes, have moſt times leaſt of it. That I may be the leſſe offenſive in my words, I will here ſpeake to

Mr. Paget

Mr. Paget in his owne: *Certainly it was a want of modesty and prudency in him, to make such disputes in his owne commendation. For hee hath vainely prayſed himſelf, and wrounged us. Yea in ſtead of clearing himſelf, hee is more pollnted. His owne tongue defileth him.* And therefore his glorying is not good. Pag. 61. 7. Pag. 10.

The fift thing wherein I am iniurtous (in his conceit) is *to our whole Congregation, to blot the ſame with report of infamous contention, faction, &c.*

Anſw. 1. As they that ſtirre up warre and ſtrife, impute the cauſe unto others, which lyeth on themſelves; ſo dealeth *Mr. Paget* with me: For who hath bene the cauſe and authour *to blot our Congregation with report of infamous contention, faction, &c.* but hee chiefly: For had hee contained himſelf within his owne bounds, not plaid the *Diotrephes*; ſuffered the Church to have exerciſed her owne due power; not brought in mens deviſes amongſt us, wee had not ſeene and felt the ſhame and miſery which now wee doe. And that all may ſee, whatſoever *infamy* our *Church* lyeth under; that it is come principally by his meanes. I deſire theſe things may be taken into conſideration. 1: The abuſes from time to time done to our *Elders*, that which they jointly doe; if it fall not in his *line*, hee termeth it an *unrighteous law, a bone of contention, a rocke of offence, injurious to the Magriſtrate, deſtroyers of the liberty of the Church, ringleaders to faction, &c.* If they in opinion differ from him, then hee makes them *parties*: and ſo diſableth them from judging in the caſe; yea profeſſeth hee will *not tollerate the thing*. I doe let paſſe to ſpeake of his taxing them for inſufficiency of his procureing the Claſſes to cenſure them; how hee rejects their adviſe and counceill: For of all theſe things wee ſhall have a fitter place hereafter. This onely by the way I ſay; how ſleightly ſoever hee thinkes of *Ruling Elders*, notwithſtanding they have a great place in the Church of Chriſt; ſuch power and authority as (taking the conſent of the Church with them) they may call the *Paſtors* to give them an account of his doing. Yea and to depoſe him from his miniſtery. If there be juſt cauſe, although Claſſes and Synods take his part. Let no man thinke that this is a *new doctrine*; for our chief Divines teach it. *If any one * of the Eccleſiaſticall Officers themſelves ſhall ſinne, hee is as ſubiect to the Cenſures of the reſt, as any other member in the Congregation. If they ſhall all ſinne ſcandalouſly, either in the*

Iudg. 11. 13. *1 King.* 18. 18.

In his Letter given into the Conſiſtory 11. *Mar.* 1632.

Pag. 18. 63

Proteſtat. Kings ſupr. pag. 15. *Offer. Confer. pag.* 2.

Repl. to D. Downames defen. l. 2. part. 2 pag. 109. Discours of Troub. at Franck. pag 162. art. 65 * Feius in Act. Apost. cap. 11.

in the execution of their office, or in any other ordinarie manner, then the Congregation, that chose them freely, hath as free power to depose them, and to place others in their roome. And no marvaill, if *Protestants* write thus: For the *Papists* ingeniously say as much: *The* * *Church may not onely exact an account of her Ministers, but depose them and reject them altogether, if they be not fitt.* Hence then wee see, when a Congregation is injured by any of her Officers, she wants not power in her self immediately from Christ to redresse it; and therefore if she suffer continuall misery, it is her owne fault, and so deserveth the lesse pitty. But to proceed.

Pag. 2. 3.

2. Hee hath made our Church to lie downe in her shame, by his invective writing, against many members thereof; matching them many times with the vilest enimies that ever God had, as *Corah*, and the Rebels with him, the *Apostates Israelites*, the murderers of Christ, the persecurors of the Saints; and other most notorious Hereticks and blasphemers. But himself unto meeke *Moyses*, to the good Prophets, yea to the Lord and Christ, and to *Iohn Hus* the Bohemian, that faithfull Martyr of Christ. Againe to say nothing of the contemptible termes which hee useth *; nor of his aggravations, in seeking to set Magistrates ‡, and Ministers *, and all at variance with us; truely his mocking ‡ is intollerable: In this hee is farre from that gravity which should be in a Minister of God, specially in a man of his yeares; sober dealing would better become him; for as Paul saith, *such things are not seemely*. But in truth I find this to be his constāt practise in all his writings: I would hee did once see it, and consider the dishonour which hee causeth unto the Church by it. *The Preacher* * *sought to find out acceptable words, and that which was written was upright, even words of truth.*

* Prov. 8. 8.
‡ Pag. 29. 30.
* Pag. 73. ‡ 72. 100. 102. 103. 122. 151.
Arrow p. 52 65. 354.
* Eccles. 12. 10.

3. To come more particularly to his accusation; why doth hee terme, that which wee haue done, *infamous contention*, &c. so in pag. 4. *a faction in the Church*. I take it hee speaketh this, because wee have opposed his courses; if this be his meaning, then I answer: 1. *Diotrephes* might haue framed the like objection, when the brethren withstood him. 3. Ioh. and on as good ground too. 2. Wee know that the Saints are commaunded to *contend* * *for the faith*; and to hold fast every ordinance of the Lord. If subjects, freemen, scholers, &c. will not loose the previleidges of their Country, Cities, Houses; much lesse should the sonnes of God, let goe any of

* Iude 3. Prov. 28. 4.

their *rights*, which they have in Christ. 3. As for keeping peace, either with him or others, it must be done * with *holynes*, *purity*, and *according to Iesus Christ*. True it is, wee may accord with him; but how? If wee will make our selves the *servants of men*, and yeeld unto that, which our consciences perswade us, is most unlawfull. It is said of *Nahash* the *Ammonite*, that hee would not be at peace with the *men of Iabesh Gilead*, *unlesse hee might thrust out all their right eyes*. An unreasonable condition: Notwithstanding I shall make it appeare unto all men, in all places, whersoever this Booke shall come, that *Mr. Pagets Termes*, propounded for reconciliation with us, are worse a great deale. For either wee must make our selves spiritually blind, in things necessary to salvation, and cast off some of *Christs Ordinances* and practise, in the place thereof *humaine devises*; otherwise for the present there is no hope to be at union with him.

* *Iam.* 3. 17 *Heb.* 12. 14 *Rom.* 15. 5. 1 *Sam.* 11. 2

But as it is in the *Proverbe*, *a man may buy gould to deare*; even so for my part, howsoever I desire from my heart to accord with him, nevertheless my care must be so to have it, as that I may accord with God, and have *peace of conscience*. Now to the next supposed injury.

The sixt is *to the Classis, in defaming their gouvernment and proceedings*.

Answ. 1. If *Mr. Paget* had the ability to proove his bould affirmations, with inevitable reasons, as a speciall faculty, to disgrace men by untrue reports, hee would be *a Disputer*, one of a thousand. What have wee said about the *Classis*, that hee hath any where in his Booke refuted. Indeed much windy take hee useth in the thing; that *the Classis is ancient; other Churches stand in as much subjection to it as his: This order was in these Countries before his comming over*. The *Synods* have agreed that some things shall *not be proceeded with, without the advise of the Classis. The Classicall Assembly did judge thus*: and a great deale more hee writes just to this purpose. But the Reader shall find *grapes on thornes*, and *figgs on thistles*, assoone as one sound argument in his Booke, to justify that power and authority, which there is now exercised. Notwithstanding whosoever shall read understandingly his Booke, will say that hee hath not left this point unprooved, out of forgetfullnes; but rather of meere poverty, as not having any authenticall records of the

Pag. 71. 72. 18. 66. 25.

the *holy Ghoſt*, under the ſhadow whereof hee could find any ſhelter, to ſhrowd his Claſſicall function as a *Divine Ordinance*.

2. But to come neerer the matter; whatſoever wee have ſaid of the *Claſſis*, wee ſtand ſtrictly to it, and are well able to proove it. Two things wee have affirmed; 1. That wee beleeve, that gouvernment, which they exerciſe over ſuch Congregations, unto which they ſtand not properly Miniſters, is an *undue power*. 2. That wee have found very hard dealing at their hands. For the firſt, I ſhall referre the Reader to *Sect. 7. 8.* Touching the later, if need be, I thinke our *Elders* * will be witneſſes for me. Howſoever ſure I am, *Mr. Hookers* caſe cleares it ſufficiently; they having made an *Act* altogether againſt the liking of our *Elders* and Congregation, that hee ſhould *not be admitted to the Pulpit of the Engliſh Church, for any edification* † *thereof*. There went hereupon 40 Brethren or more to the Conſiſtory, and there ſhewed their great diſcontent againſt that which the Claſſis had done, and earneſtly deſired their aſſiſtance: Upon this two *Elders*, two *Deacons*, and two Brethren were ſent unto the *Claſſis*, to entreat them to revoake and cancill the former Act, as being demaunded, and given out of all due order, yea before our Church had propounded him unto them, or deſired their conſent in the thinge. Further it was ſhewed, that no man without the conſent of the moſt of the Conſiſtory, hath power to aſke the queſtion, whether hee be fitt to be our Miniſter or not: Beſides wee told them, that wee had not bene with the Magiſtrates, and therefore as yet the matter belonged not to them; in a word it was promiſed, that unleſſe *Mr. Hooker* would acknowledge their authority*, hee ſhould not be preſented to them at all: Many other perſwaſions by words, as alſo by writing, were delivered in *Dutch*: Notwithſtanding for all this, they would not revoake their ſentence; but confirmed it a new. *Is* * *Iſrael a ſervant, is hee home borne? why is hee ſpoiled.*

* *They affirme that the reſolution of the Claſſis deprived the Church of her due power.* 12. *Nov* 1631 *Anſw* 2. *to the Claſſis.*

† *So are the words of their Act.*

‡ *Not becauſe wee approved of their authority, but becauſe wee knew it was in vaine to preſent him to them.*

* *Ier.* 2. 14.

But to the point, *this record* (to uſe *Mr. Pagets* * words in the like caſe) *is an authentick witnes*, not lyable to exception; for what I have here ſaid, is recorded in the Acts of our Conſiſtory *. And that this was to hard a dealing with us, I proove it thus. 1. *There ought to be nothing* (as *Beza* * ſaith) *impoſed on a people againſt their wills*. Now imagen that our owne *Elde ſhip* ſhould decree a thing, either to be done or not; yet could they not enjoyne us (by any

* *Pag.* 49.

* *Octob.* 12. 1631.

* *Epiſt* 83.

Law

Law of God) to obey them in it; further then wee our ſelves doe ſee the ſame to be lawfull, and ſo voluntarily aſſent unto it. And if it be ſo; then by what authority can Officers of other Congregations, require us to ſtand to their acts; ſpecially when wee neither like them, nor judge them good. It ſeemes *Zwinglius* was againſt ſuch doings; for hee ſaith, *Whoſoever with a Councill of Biſhops, ſhall impoſe on Chriſtian people any Law, or obſervation at their owne liking* (hee meaneth without the peoples conſent) *hee invadeth the Churches right by a violent commaund.* In another place: *Such Elders as without the Churches conſent, decree things at their owne pleaſure, are in name Elders, but indeed Tyrants.* Cyprian * in ſundry places writes, that *all matters ought to be determined by the Biſhops, Elders, and the people preſent and conſenting: Otherwiſe* (ſayth hee) *matters are not firme and ſure.* For this very caſe *Chemnitius* * condemneth the Councill of *Trent*; viz. becauſe *they ſet downe their decrees* (as it were) *uncontroulably, and not under the examination of the Churches.* *D. Bilſon* * ſaith, that *no Councill can bind a whole Church; except there be a generall conſent.* 2. Seeing the authority of particular Congregations, is (as *Mr. Parker* ‡ ſaith and largely prooveth it) *above all Synodes.* I cannot ſee what reaſon a few men haue, to take upon them the ſubjecting of a whole Congregation to their decrees; yea and to * *Cenſure* the Elderſhip, if they (though with the Churches liking) doe contrary to it. It was not the manner of Biſhops (ſaith *D. Whitaker*) in the primitive times, *to aſſume unto themſelves juriſdiction and gouvernment over others.* 3. If it be right * that the common deſire of a particular Congregation, in things lawfulll ſhould take place, before one mans oppoſition to it, then I take it, the matter was not well caried, when *Mr. Paget* prevailed againſt the Elderſhip and Church too. 4. This practiſe is contrary to the *old rule*, generally received among the learned. *That* ‡ *which concerneth all, ought of all to be approoved.* But ſome may ſay, how is this to be done? I anſwer in the words of *D. Fulke* *, *That the Elders* (ſayth hee) *may have their ſentence to be the ſentence of the Church, they muſt* (*when they have travailed in examining of caſes*) *propound them to the whole multitude, that it may be confirmed by their conſent.* Obſerve here, how according to this mans opinion, the *Claſſis* ſhould firſt have propounded the thing to our Congregation, and if wee jointly had approoved there-

Ad Valent. Compar. *Artic. 64.* * *Cypria. l. 4. Ep. 21. 34. 46. 26. 32. & 14. 31.* * *Exa. Conc. Trid part. 1 pag. 3.* * *Cont. Ap. p. 97.* ‡ *Polit. Eccl. l. 3. c. 13. p. 130.* * Yet thus dealt the Claſ. with our Elds. becauſe they admitted Mr. Hooker to the Pulpit, contrary to their act. *De Ro. Pont. pract pag. 2.* * *See Park. Pol. Eccl. l. 3 c. 12. p. 88.* ‡ *Amb. lib. de dig. Sacerd. 3.* * *Learned Diſcours of Eccleſ. diſci. p. 86.*

of, then might they have concluded, that it was *a Church Act*, otherwise not.

5. Howsoever the *Classes* have joyned with *Mr. Paget* against us, and they together deprived us of *Mr. Hooker*, and *Mr. Davenport*, notwithstanding hetherto wee have not seene them, to warrant their proceedings by the Scriptures; and therefore in this respect wee also take it, that they have dealt too hardly with us: For who knoweth not, that in all questions of this nature, no other testimony or argument can strike the stroake to perswade the conscience, but the word of God; for as one * well saith: *If any thing be spoken without Scripture, the mind of the heareth halteth; now sticking at it, sometimes turning from it as frivolous, sometimes turning to it as probable: But when the testimony of the speaker commeth from Divine Scripture, it confirmeth both the speach of the speaker, and mind of the hearer.* But as for the Classis, all that wee haue yet heard or seene from them, for the justification of their *Acts* against us, hath bene either the *order* * *of the Church*, or custome, or tradition. Now what saith *God* by Ieremy ‡, *The customes of the people are vaine. Whatsoever savoreth against the truth, is Heresie, even old custome*, said Tertullian *. *Custome*, saith ‡ another, *without truth, is the mother of errour.* And in another place *: *We must not follow the custome of men, but the truth of God.* To the same purpose speakes *Beza* ‡, and others. As for *orders*, wee are so farre to be ordered by them, as they accord with the order of the Gospell. Touching *Traditions*, wee know well enought, what they say against them, when they deale with the Papists.

*Chrisost. in Psal. 95. ad finem.

* This is the reason they give in their act against Mr. Hooker, why hee should not preach, it was against the order of the Churches in these Countries.

‡ Cha. 10.3

* De veland. Virg.

‡ Cypr. Ep. 74. ad Pomp.

Besides doth not *Mr. Paget* tell us (and that * truely) that *many worthy Divines are sometimes mistaken.* Why then may not they be mistaken in our differences? In truth wee have the more reason so to thinke, considering they bring us no proofe for their doings herein, saving *bare authoritie.*

And here by the way I thinke good, to observe a little of *Mr. Pagets* talke in *pag. 25.* having set downe a great part of the Acts and sentences, which the *Classicall Assembly* made against *Mr. Hooker*: also what the *Deputies* of the *Synod* did in like manner judge of the thing: Hee immediately begins to hold up his head, and to looke so big upon us, as if there were no remedie, but wee must needs runne away, and veeld him the cause. *Had these*

* In l. 2 Ep. 3. ad Cicil.

‡ In Luc. 23.27.

* Pag. 37.

com-

complaynants (saith hee) *bene wise and considerate persons, they would rather have sought to bury the memorie of these things, then by their importunate complaints compell me, in my owne defence, to write these things, which otherwise I should not have done.* But (good Sir) wherein lyeth the weight of this terrible matter? what, is it becauſe they ſay *Mr. Paget hath proceeded in every respect of this busnes, with a good conscience?* If ſo, then I anſwer: Howſoever they thought it, yet abſolutely ſo to conclude, was beyond their calling; my reaſon is, becauſe it belongeth onely unto God *, to judge infallibly of mens conſciences. Againe, or doth the waight of it, conſiſt in this, viz. becauſe they ſay hee was unfit *to be admitted to the Miniſterie, &c.* If ſo, then in *Auguſtins* * words, I ſay, *inſteed of all these learned Fathers, or rather above them all, Paul the Apoſtle commeth to my mind, to him I runne, to him I appeale, from all Writers that thinke otherwiſe.* And that the opinions held by *Mr. Hooker* (howbeit condemned by the *Claſſicall Aſſembly and Deputies of the Synod*) are juſtifiable by the word of God, it ſhall be manifeſted hereafter. In the meane time I will here give the Reader a full ſight of all this great matter, wherewith hee thinkes to affright us; and thus it may be laid downe. Such perſons whom the Claſſicall Aſſembly and the Deputies of the Synod, ſhall judge unfit to be admitted to the Miniſtery of the Engliſh Church at Amſterdam, they may not be admitted: But ſo they judged *Mr. Hooker*; Therefore, &c. To anſwer this argument; I reaſon thus. If as many and more, and every way as learned, wiſe, judicious, godly, &c. as the Claſſicall Aſſembly, and the Deputies of the Synod, doe judge *Mr. Hooker* fit, to be admitted to the Engliſh Church at Amſterdam; then hee may lawfully be admitted: But the firſt is true; Therefore the ſecond. *Had Mr. Paget bene wiſe & conſiderate, hee would rather have ſought to bury the memorie of theſe things, then by his unneceſſarie mentioning of them, to compell me in my owne defence to write theſe things, which otherwiſe I ſhould not have done.*

* *Ier.* 17.10 2. *Sa.* 17.7.

* *In his* 48 *Epiſtle to Vincent.*

But let it be granted for reaſoning ſake, that the truth is on their ſide, notwithſtanding I cannot ſee, how they can lawfully require us to demit our ſelves to their Acts and ſentences, till they doe lay downe, as their decrees, ſo the word of God, for the confirmation of them; ſpecially in points knowne unto them to be much doub-

ted of and queſtioned, both by our *Elders* and many more. Wee are men that doe profeſſe Religion, and deſire to doe Gods whole will, and therefore cannot chuſe but grieve and complaine, when thoſe, which take upon them to be our Guides and Teachers, will injoyne us to leave this thing, or doe that; and yet bring us nothing from the Scriptures to perſwade our conſciences to it. *D. Whitaker* ſayth *, *Eccleſiaſticall Officers, if they will take heed to their flock, as they ought, muſt doe things, not by force, but by arguments and perſwaſions.* And there is good reaſon for it; for wee well know, that the word of God containeth all things needfull to be done, or not done; as may be ſeene in the places [a] here quoted. And to this doe all our beſt Divines ſubſcribe old and new; as *Athanaſius* [b], *Iſychius* [c], *Hillarie* [d], *Epiphanius* [e], *Auguſtine* [f], *Chriſoſtome* [g], *Cyrill* [h], *Lyra* [i], *Bruno* [k], *Beda* [l], *Pareus* [m], *Alſtedius* [n], *Muſculus* [o], *Mollerus* [p] and others. To end now the point, as *Iotham* ſaid to the men of *Shechem*, ſo will I ſay to the *Claſſis*; if ye have dealt truely and ſincerely with our Elders and Church, then rejoyce yee in *Mr. Paget*, and let him rejoyce in you.

The 7 injury *is to the Magiſtrate, in publiſhing an unjuſt complaint againſt that which was done by them.*

Anſw. Salomon * ſaith, *There is that ſpeaketh like the peircing of a ſword. And the words of a tale bearer, goe downe into the utmoſt part of the belly.* How well all this agreeth with *Mr. Paget*, may be ſeene in this particular, to wit, in ſeeking to provoake the Magiſtrates againſt us. Truely his dealing this way is moſt cruell; for in pag. 29. 30. hee perverteth our words, and ſeekes to make ſuch concluſions from them, as tend to our undoing many wayes; as if wee ſhould count the Magiſtrates *Tyrants*, *Church-robbers*, *Sacriledgious perſons*, &c. accuſations of ſuch nature, as indeed the thinking of them, makes me tremble. *Deliver me, O Lord, from the violent man, who hath purpoſed to overthrow my going. But who can ſtand before envy.*

Now for anſwer to it: 1. So long as I have bene in theſe Countries, my care hath bene to walke dutifully toward *the Higher Powers*; not willing at any time, to thinke of them, looke on them, ſpeake of them, or to them; but with much reverence. For ſure I am, their authority is from God; and therefore I have, and ſtill doe, maki

[a] *Cont.* 4. & 8. *p.* 883. *Ioſh.* 18. *Deut.* 5. 32. *Act.* 20. 30 *2 Tim.* 3. 15. 16. *Ioh.* 4. 25. & 5. 39. & 15. 17. & 16. 13. *Rom* 15. 4. *Act.* 26. 22 23. *Mar.* 12. 24

[b] *Cont. Gent.*

[c] *In Levit.* c. 16. l. 5.

[d] *Lib.* 6. *de Trin.*

[e] *Lib.* 3. *Her.* 75.

[f] *Epiſt.* 198. *ad Fortun.*

[g] *In Mat. Hom.* 19.

[h] *l.* 12. c. 68 *in Ioh.* 16.

[i] *In Prov.* c. 31.

[k] *In Gal.* c. 1

[l] *In* 1 *Epiſt. Pet.* c. 5.

[m] *In Rom.* 11. 26.

[n] *Præcog. Theol. l.* 2. *p* 127.

[o] *In Mat.* 11. 3. *p.* 103

[p] *In Pſ.* 19. 8. *Pſ.* 130.

* *Pr.* 12. 18 *Ch* 26. 22. *Pſ* 140. 4. *Prov.* 27. 4.

make conſcience to obey their Lawes, pay them tribute, pray for them, and give God thankes for them, as knowing it to be a ſingular mercy of God towards us, that wee doe enjoy them. *Eccl.* 10.20 *Rom.* 13.2. *Tit.* 3.1.

2. I am ſo farre from having the thoughts which hee ſuggeſteth, as I doe beleeve (God knowes I lye not) that there is not a people on earth, this day, better gouverned then wee are; here are wholeſome Lawes eſtabliſhed, good men cheriſhed, evill-doers puniſhed, and the poore comfortably provided for; by which meanes wee lead a quiet and peaceable life in all godlynes and honeſty. *Mat.* 22.21 *1 Ti.* 2. 1.2 *Pſal.* 20.1.

3. I marvaill by what rule *Mr. Paget* went, when hee made this *thriſhing inſtrument of yron* out of our writing. I ſuppoſe his *Booke learning*, will never beare him out in it; but rather it will be generally thought (of the godly wiſe) that hee followed the coun. cill of ſome reaſonles paſſion, then any commendable plat-forme of art and ſcience. But I pray (Sir) are you in good earneſt, that a man cannot *abuſe his intereſt in the Magiſtrates*, as wee ſaid and meant, but it muſt follow neceſſarily, that they are *Tyrants*, *Church-robbers*, &c. this you ſay: But I deny that any ſuch thing can be rightly gathered from the place. For 1. wee never thought, nor can thinke, that the Magiſtrates *deprive us of that liberty and power, which Chriſt hath given to his Church*; becauſe wee know that they doe not take upon them to elect and ordaine Miniſters, but give approbation unto ſuch as by the Elders and people ſhall be choſen. 2. Our words have nothing in them, tending that way, whereto you ſtretch them; wee ſay (and this is the moſt) that *the Magiſtrates will have us to take one that can ſpeake Dutch, and one in this Countrie*: Now may not they require ſo much, and wee doe it; and yet wee keepe ſtill our power. If *Mr. Paget* had but read our words charitably, hee ſhould haue ſeene that which hee inferreth from them, to be directly in them contradicted: For marke, all Readers that haue ſence, wee ſay *the Magiſtrates will have us to take one, &c.* doth it not then follow, that wee confeſſe they permit us *to uſe the libertie and power which Chriſt hath given us*, yea encourage us to it: yet ſo, as wee chuſe a man to their liking. For concluſion then. I ſhall exſpect in his next Booke, that hee either blot out this ſlaunder, or make acknowledgement of his fault herein, and to induce him the more unto it: I wiſh him to read the Wiſe-mans ſaying: *Deviſe not evill againſt thy Neighbour, ſeeing* *Amos* 1.3. *Prov.* 3.29.

hee dwelleth ſecurelie by thee.

Laſtly let it be noted, how unprofitable hee is unto the *peace of this Cuie*, in that hee ſeeketh by untrue reports, to ſet debate betwene the Rulers and people. The Scripture ſaith, *In the multitude of people is the Kings honour.* As it is a fathers glory to haue a large poſterity; a ſhepheards prayſe a great flock: ſo it is a Gouvernours dignity and credit, to exerciſe authority over many faithfull ſubjects. But certain it is, *Mr. Paget* hath bene an occaſion, not onely to drive ſome families hence, but alſo a principall hinderer of many (and thoſe very rich in the world) from coming hither: the which thing tendeth unto the great hurt, both of Church and Commonwealth; and what I here ſpeake, I can make it good by many faithfull and honeſt witneſſes.

The 8 injury *is to all the Reformed Churches, in publiſhing complaints againſt ſuch lawfull authoritie, as is exerciſed by them.*

Anſw. 1. VVhen *M. Paget* by the Scriptures hath prooved the matters in controverſy betweene us lawfull; viz. the *power of the Claſſis*, and his *riffraffe Baptiſme*; then I will (by Gods grace) acknowledge my fault herein; till then, I ſhall alwayes profeſſe, that hee hath *borne falſe witneſſe againſt his neighbour:* A thing in his writings too common with him.

2. Obſerve here, how *Mr. Paget* profeſſeth plain Browniſme, and condemneth the Church of England, and that hee doth ſo; I proove it thus: *All Reformed Churches uſe a Claſſicall gouvernment;* (ſo ſaith hee) *But the Engliſh Church uſeth no ſuch: Therefore it is no Reformed Church, and ſo conſequentlie falſe.* VVhat Apologie hee can make, to vindicate his reputation, I yet know not; but it may be wee ſhall ſee ſome thing of it in his next booke.

The 9 injury that hee taxeth me with, *is to all that ſeeke Reformation, and deſire the ſame Diſcipline, that is practiſed in theſe Churches: this their Booke being a ſtumbling block in the way.*

Anſw. 1. I ſuppoſe by the *ſeekers* here after his Diſcipline, hee meaneth the Engliſh, *non-conformiſts.* Now in this hee abuſeth them, and his Readers too; for howſoever they would willingly ſhake off the *Prelates yoke*, notwithſtanding it is not to come under

der his *Classicall authoritie*, but rather to erect that *single uncompounded Policie* (which hee seemes to gibe at) whereby particular Congregations are made to be independent: Not standing under any other Ecclesiasticall authority out of themselves. And that this is so, I can proove it by many testimonies. In a certain booke set out, under the name of all the unconformable Ministers in the Realme, they write thus: *Wee confine* * *and bind all Ecclesiasticall power, within the limits onely of one particular Congregation; Holding that the greatest Ecclesiasticall power ought not to stretch beyond the same, and that it is an arrogating of Princelie supremacie* *, *for any Ecclesiasticall person, or persons, to take upon themselves Ecclesiasticall jurisdiction over many Churches.* And a little after: *Wee hold that those Ecclesiasticall persons, that make claime to greater power and authoritie then this, especiallie that make claime Iure Divino* * *of power, and Iurisdiction to meddle with other Churches then that one Congregation, of which they are, or ought to be members, doe usurpe upon the supremacie of the civill Magistrate, &c.* The *Refuter* of *D. Downames* Sermon, handleth this point largely, and prooveth from the Scriptures, and best writers, that every particular Congregation, ought to haue absolute gouvernment in it self; and that no *Officer* (by vertue of his office) may meddle with the affaires and matters of any Church, except his owne.

* *Protestat. King. suprem. pag. 12. 13.*

* *Marke this.*

* *This Mr. Paget doth.*

Repl 1. l. 3. p. 185. l. 1. part. 2. p. 22 23. 68.

To these wee will add *D. Fulke*, a man famous and of rare learning, in his *Learned Discours of Ecclesiasticall Gouvernment*, hee saith, *There ought to be in every Church an Eldership, which ought to haue the hearing, examination and determining of all* * *matters, pertayning to the Discipline and Gouvernment of that Congregation.* I could name many more, but it needs not; specially because I shall have occasion to speake againe of the thing in another place. Yet this may not be forgotten. Whereas there are many hundreds of our Country-men in *New-England*, they have not erected there any *Classicall Gouvernment*, but every particular Church exerciseth her owne, I say, within her self wholy; which is a sure argument to proove, that the foreward professours in *England* approove not of this kind of gouvernment here pleaded for; although hee would feigne haue his Reader to thinke so.

Pag. 84.

* *Note this.*

2. Whereas

2. Whereas hee ſaith that our *Booke is a ſtumbling block, laid in the way of Reformation*. I ſuppoſe it will appeare ſo farre otherwiſe, as that hee himſelf will be found chiefly in fault this way. And therefore I wiſh him, to be well adviſed, what hee writes hereafter, leaſt the reaſons, which hee layeth downe for his gouverning of many Churches, be applyed by the *Popes men* unto the *Hierarchy*, and to as good purpoſe too. And truely I cannot ſee, but this may well be ſo, conſidering that both their *Diſciplines* tend unto the taking away of the *Churches Right*, the difference is; In the *Hierarchy* one doth it: In the Claſſes more; notwithſtanding in this they joyne together; viz. in depriving Churches of their due and lawfull power.

Tenthly hee ſaith I am injurious *to all that are grieved for the offence ariſing by this fact, hee being the cauſe of their grief.*

Anſw. 1. If any grieve to ſee errour diſcovered, the truth cleared, good men juſtifyed, unjuſt doers reprooved; it is their fault and ſinne: But the writings publiſhed by me, ſerve for this end and uſe. 2. If any haue given occaſion unto others of ſorrow, it is principally himſelf, in that he hath, by unlawfull meanes, keept from us the profitable preaching of the mord, whereby wee ſhould have bene much furthered in the way to life and glory. If a father ſhould withhold from his children ſeaſonable and holeſome food; were it not a ſufficient cauſe of weeping and mourning? For our parts, wee cannot judge otherwiſe of his caraige towards us; howſoever hee bleſſeth himſelf in it.

The 11 and laſt injury *is to all that take pleaſure in theſe offences, hee being a meanes to harden them in ſinne.*

Anſw. This is onely a begging againe of the queſtion, and therefore it is anſwered before: For concluſion then, here I may in his owne words ſay; *Such reproaches are quicklie broched, but the guilt of them is not ſo quicklie and eaſilie taken away.* Beſides theſe, I find many other untruths and reproaches laid upon me in his Booke, unto all which I ſhall give anſwer in time. But as for the writer of them, I will ſay no more, but that which the Reader ſhall find by experience. *That as a battered city without walles, ſo is hee that cannot rule his affections*; for his eger deſire to faſten upon us, hee cared not what, hath left his writings naked, without all reaſonable and honeſt defence.

Pag. 32.

Pro. 25. 28

SECTION

SECTION IV.

IN this Section my purpose is, to examen *Mr. Pagets* answers, unto certaine Scriptures, alleaged by us and *Mr. Davenport*, in our writings. First to proove that *Christ hath given full power unto every particular Congregation, to chuse freelie their owne Ministers*, wee mentioned *Act. 6. 3. and 14. 23.*

Mr. Paget to refute us; deviseth *8 Answers*, amongst which there is not one, that answereth to the thing at all, nor serves his turne in the least for which hee bringeth it. It is not necessary that I should here write downe all his words; I will therefore onely take the substance of them, which is thus: *1. Wee accuse other Ministers besides himself. 2. The order against which wee complaine, hath bene formerlie observed in our Church. 3. Wee are partiall, because wee disliked not the thing sooner. 4. Hee tells us what order the Synods have devised about the calling of Ministers. 5. Wee are taught* (a thing never doubted of) *that the Elders ought to goe before the people in all the publick actions of the Church. 6. If this be not so great absurditie will follow. 7. If wee were apart well examined, hee assures himself that few of us would be found to agree with one another, touching the due order of elections. 8. It is an heinous crime no lesse then sacriledge, to deprive the Church of her lawfull power.* But is this to answer, or rather in truth to play the *Trifler*. For what are these *8 Replies*, but so many shifts and windings, even miserable starting holes, and scope doores, for him to fly out at; doth hee not here turne his backe upon the case, as not willing to stand to it. Pag. 18. 19. 20. 21. 22.

I wish hee would once againe read our Scriptures, and his answer to them, and to perswade him hereto; I will presume (though I looke to be requited with shrewd words for my labour) to propose it to his view in this manner. If the complaint made by *William Best*, and the Subscribers with him, be against *Mr. Paget* & others: If the order against which they complaine be ancient: If they haue done ill in not blaming the thing till now: If the Synods haue prescribed an order of calling Ministers: If the Elders ought to goe before the Church in all publike actions: If hurt will follow otherwise: If the Complaynants cannot agree among themselves, touch-

ing the due order of elections: In ſhort, if it be a great ſinne to deprive the Church of her due power: Then doe not theſe Scriptures Act. 6. 3. and 14. 23. proove, that Chriſt hath given full power to his Church, to chuſe freely their owne Miniſters: But the firſt is true: Therefore the ſecond.

Mr. Paget needs not to take it amiſſe, that I have ſyllogiſtically framed this argument for him: For beleeve it, unleſſe it goe this way; a man may ſay of his reaſoning here, as of them in the Proverbe, *Hee aſked for hookes, and they ſay they have no mattocks.* Notwithſtanding I doe not impute this, to his inſufficiency; but to the badnes of his caſe. Hee perceiving (in likelyhood) that theſe Scriptures made for us, and againſt him; thought of a courſe how to put them by, and ſave his owne credit too, and that was by holding his Reader in a long talke. For will not many thinke, when they ſhall read 7 or 8 ſcoore lines writen to confute 3 or 4. But the thing is ſoundly done.

2. For the matter in pag. 20. I would willingly know, why he hath writen a whole ſide to proove that the *Gouvernours of the Church ought to goe before, &c.* hath this thing ever bene in queſtion? Knoweth hee not, that our difference is not about our owne *Elderſhip:* But whither Officers of other Churches, have ought to doe (as by power) with the adminiſtrations of our Congregation. This indeed wee deny, but nothing els. Why therefore doth hee ſpend time, in unneceſſary talke? If his heart be upright, and hee thinke his caſe good, let him ſpeake out plainely and directly in it. VVee affirme, that *the election and ordination of all Eccleſiaſticall Officers, ought neceſſarily to be made by the free choſe of the Congregation, wherein they are to adminiſter: and none elſe have a calling to meddle therewith.* For this wee bring the word of God, *Act. 6. 3. and 14. 23.* Not wreſted to ſerve our Turne, but nnderſtood in that ſence, which the learned expound it, as *Cartwright* [a], *Bates* [b], *Vdal* [c], *Danæus* [d], *Fenner* [e], *Polannus* [f], *Piſcator* [g], *Beza* [h], *the Authors of the admonition to the Parliament* [i], *Church gouvernment* [k], *Neceſſity of Diſcipline* [l], *Defence of Eccleſiaſticall Diſcipline* [m], and many others.

But *Mr. Pagets* profeſſion and practiſe is otherwiſe: Hee ſayth *, that *particular Congregations are not independent: but ſtand under other Eccleſiaſticall authority out of themſelves.* And to have his

a *Refut. Rhem. on Act. 14. 23.*
b *Pag. 66.*
c *Demonſt. diſcip. pag. 24. 25.*
d *In 1 Tim. c. 5. p. 350.*
e *Sacr. Theol l. 7. c. 10. pag. 106.*
f *Syntag. l. 7 c. 16. p. 543*
g *In Act. 6. Obſerv. 2.*
h *Annot. in Act. 14 23.*
i *Lib. 1. p. 3*
k *Pag. 40.*
l *Pag. 28.*
m *Pag. 40.*
* *Preface.*

his Reader to be of the ſame mind with him; hee tels him *in pag. 19. and 66.* that *the Synods in theſe Countries have agreed to have it ſo.* If hee had told us and prooved it, that Chriſt or his Apoſtles had ſo commaunded, wee would haue embraced it forthwith; but not the ſooner, becauſe men have done it. Our reaſons are theſe; 1. It doth not belong unto Synods (as the Learned * affirme) *to make new Articles of Religion*, nor to bring any thing into Gods houſe, which hee hath not commaunded in his word. *Miniſters* (ſayth one ‡) *are ſtewards, whoſe duety is not to preſcribe new Lawes unto the familie, but faithfully to keepe the Lawes of the houſeholder, and to doe every thing according to his commaundement.* 2. All ſuch inventions of men, as are deviſed for any ſervice of God, are abhorred by the Lord: Hee likes nothing but what hee appointeth himſelf. 3. God promiſeth his preſence onely in his owne ordinances; and therefore wee cannot exſpect that hee will either accept, or bleſſe * that thing, which is not done according to his revealed will. 4. Herein wee obey the Lord ‡, and walke in the ſtepts of the faithfull. 5. In this wee take no more liberty, then others have formerly done. *Luther* in the Preface of the Aſſertion of the Articles, condemned by the Bull of Leo X. Hee ſayth: *I call them to record of this my proteſtation, that I will be urged to yeeld by no mans authority; though hee be never ſo holy a Father, but as farre as hee ſhall be approoved by the judgement of the divine Scriptures.* And here I will conclude this point in the words of Auguſtine: *Wee weigh not the writings of all men, be they never ſo worthie, as wee weigh the Canonicall Scriptures: but that, ſaving the reverence that is due unto them, we may miſlike and refuſe ſomewhat in their writings, if wee find that they have taught otherwiſe then the Scriptures will beare.*

* *Beza de Eccleſ c. 5. p. 125. Piſcat. Theſ. Theolog. loc. 23. p. 372. Iuſti. Mart. in Dial. cum Tripho.*
‡ *D. White. cont. 4. quæ. 7. p. 884. Deu. 16. 21 Col. 2. 23. Exo. 20. 24.*
* *See Mr. Dod upon 2 Comm. Elton on Coloſ. p. 308 Per. idol. laſt times p. 674. &c.*
‡ *Eſa. 8. 20. 1 The. 5. 21 1 Ioh. 3. 1. Act. 17. 11*
Ad Fortun. Epiſt. 111.

Let it here be obſerved, that *Mr. Paget* pleadeth for his Diſcipline, as the Papiſts doe for theirs: They ſay *, *Church gouvernment is not to be taken onely from the Scriptures, but from the wholeſome precepts of the Fathers, and inſtitutions of old Canons.*

* *Sculting. Hier. Anar. 1. pag. 15. 19. 25.*

I ſuppoſe hee dares not affirme, that *unto the lawfull calling of a Miniſter*, God requireth every particular Church, to ſeeke *the allowance of the Claſſis*; and that they ſhall *not proceed in the thing without their adviſe.* Notwithſtanding hee doth what hee can, to ſubject us unto this *humaine ordinance*, and will not ſuffer us

otherwiſe to goe on, and therefore (as I ſaid) hee and they have taken up *one deviſe*, to bring all Churches (if they could) into miſerable bondage. But let him remember the words of Salomon ‡, *Remoove not the ancient limit, which thy fathers have ſet.* This is a great ſinne in all places *, but greateſt in the Churches of the Saints.

‡ Prov. 22. 28.
* Iob 24. 2.

Mr. *Davenport* judgeing it wholy unlawfull, to baptiſe any infant, whoſe Parents (one at leaſt) are no members of any particular Congregation; alleadged for it certaine Scriptures, unto which Mr. *Paget* hath anſwered: But whether effectually, wee are now to inquire.

Pag. 133, 134. &c.

The firſt is Act. 20. 28. *Take heed therefore unto your ſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, &c.*

To this Mr. *Paget* (as before) makes 8 Replyes; moſt of which, I take them to be ſo impertinent, as not capable indeed of any anſwer. Leaving the firſt to Mr. *Davenport*, becauſe it concerneth his owne perſon; wee come to the ſecond, where hee writeth thus: *Suppoſe Paul in the place alledged, had required no more of the Paſtours of Epheſus, yet might a further duetie have bene laid upon them in ſome other place of Scripture. It is no good kind of diſputing, to argue thus, No more is required of Miniſters in ſuch and ſuch a place, therefore in no other place at all.*

Anſw. 1. Be it here noted, that theſe words tend unto the upholding of the vileſt errours that can be: For from the ground which hee hath here laid downe, what Divine truth is there, but may be coulorably gaine-ſaid and reſiſted. For example, If a man to proove that there are three perſons in the *Godhead*, no more; ſhould alledge for it 1. Ioh. 5. 7. *There are three that beare record in Heaven, &c.* Might not a Heathen take up his words, and ſay: *O Sir, it is no good kind of diſputing, to argue thus, No more are mentioned in ſuch, and ſuch a place, therefore in no other place at all.* I marvaill how Mr. *Paget* would be able to ſtoppe ſuch an adverſaries mouth. In his next writing I ſhall exſpect to ſee ſome thing about it. In the meane time I doe advertiſe him to beware of theſe raſh and inconſiderate ſayings: Hee cannot be ignorant, what a moſt daungerous worke hee hath ſet forth once already. Seeking by it

by it (as one * truely chargeth him) *to ſtrike at the very text, and to weaken our common faith.* For which thing hee lyeth to this day, under the juſt Cenſure, and ſharpe reproofe of many Godly and Learned men. It would be good therefore for him, in Iobs † words to ſay, *Once have I ſpoken, but I will not anſwer, yea twiſe, but I will proceed no further: Wherefore I abhorre my ſelf, and repent in duſt and aſhes.*

* *Mr. Ainſ. Advertiſm. to the Read. at the end of the 5. Bookes of Moyſes, publiſhed in England by authority againſt him.*

† *Cha.* 40.5 & 42.6.

2. Whereas hee anſwereth with *If*, or *might be*: this ſheweth that (being not able to avoyd the force of the Scripture, yet unwilling to aſcent unto it) hee loves to be contentious, and to ſeeke *a knot in a riſh*: If there be any place of Scripture, to his knowledge, that doth require *the Paſtours of Epheſus, to baptiſe ſuch infants whoſe Parents are without*: it had bene his duety to have named it. But if hee know no ſuch thing, (as I am ſure hee doth not) then let him know, that his *reaſoning* is fruitleſſe and deceitfull too. If a man will be perverſe, it is no maſtery to have a diſtinction, and to ſay ſome thing, though without brane or ſence. But what ſayth Vives *, *They are baſe wits, that are ſo affected: For ingenious minds and natures well given, will rather ſeeke how true that is, which they hold, then how they may defend it, making greater price of verity then victory.*

* *Lib.* 1. *de Cauſ. art. corrupt.*

3. To anſwer the thing more fully; the ordinary examples of the Godly in Scripture, are ſet downe for our imitation; yea and wee are exhorted to follow the ſame: *Theſe things* (ſayth *Paul*) *which yee have heard and ſeene in me, doe.* Hence it is, that the Apoſtle, having ſpoken of the vertues of many true beleevers, *Heb.* 11. likeneth them in chap. 12.1. unto the *Cloud*, which the Iſraelites had in the deſert, by which they were guided unto the Land of Canaan.

Phil. 4.8. 9.10. 2 *Ti.* 3.10. 1 *Cor.* 4.17 & 10.11. *Heb.* 13.15 *Iam.* 5.17. *Luk.* 4.25. 26.27.

And in particular, the intent of the holy Ghoſt, in cauſing the *Acts of the Apoſtles* to be recorded; was that the ſame ſhould be as a *Cloud*, to direct us in the way to heaven. Now then to apply *Act.* 20.28. to the matter in hand; whereas Paul appointeth the *Epheſian Elders*, unto the care and charge onely of their owne particular Congregation, and no further; it followeth neceſſarily, (this being writen for our imitation) that every Miniſter under the Goſpell, is to containe himſelf altogether, within the bounds and circuit of his owne Church; and not to exerciſe *any act of his mini-*

sterie otherwhere: For to doe it, is meerely intrusion, and a taking
1. *Cor.* 7. 24. of to much upon him. Therefore *Let every man wherein hee is called, therein abide with God.* Els others will be injured, good order broken, scandalls raysed, and the doer severely punished, for his irregular walking.

Observe againe, how *Mr. Paget* makes use of the Papists argument; for thus writeth Scultingius: *The Calvinists* (sayth hee) *object that the authority of Bishops and Archbishops, is not from the Apostles, because Act. 15. the controversie there was not confirmed by them, but by the whole Church.* Now marke how prittily hee answereth to it: *This will not follow, for the authority of Bishops & Archbishops might be exercised at other times, in the Apostles daya, although then it were not.* Thus hee drawes out Antichrist sword against us, onely hee puts a new scabbard upon it.

Hierarch. l. 10. p. 79.

His third answer is, that *Pastours and Teachers are bound to exercise some acts of their ministery, towards those who are no members of their Church.* And why so? *Because they ought to invite and call others, even those that are without, Prov. 9. 3. 4. 5. Mat. 28. 19. 20.*

Answ. 1. I would willingly know of him, whither his office be so with him, and alwayes about him, that hee cannot performe some good actions, but they must needs be actions of his Ministery. I and others, are otherwise minded; our reason is, because wee are told, that as a man and wife, a father and child; so a Pastour and a Flock, are relatives. Now in my understanding, as I am a father, I exercise no *proper acts* of a father, but towards my owne children; what good soever I doe to others, it cannot properly be said to be the act of a father, but rather of a freind, a neighbour, a Christian, &c. Now let him make further application of it.

2. For his two Scriptures; 1. Mat. 28. 19. 20. is very unskilfully quoted; for howsoever the Apostles exercised some *Acts of their ministery towards men without*; yet this prooves not, that ordinary Ministers may doe so too; but onely a thing so conceited of him. The other place is answered before.

4. Hee saith, that *a Pastour may administer the Sacraments, both of Baptisme and the Lords Supper, in neighbour Churches; and this* (hee

(hee ſayth) *hee hath prooved againſt Mr. Ainſworth in Arr. pag. 17. 18. and againe from pag. 109. to 114.*

Anſw. 1. As Parents love their owne children, becauſe they begat them, how ill-favored and black ſoever they are. So *Mr. Paget* in this place, applaudeth his old writings, becauſe they are the inventions of his owne head. I have 3 or 4 times read the places over; and I doe aſſure thee (Reader) I find not any thing there prooved, of which hee here ſo vainely boaſteth. For either hee takes that granted, which hee is not able to proove; to wit, that the Elders, Deacons and widowes of one Church, may adminiſter in another, by vertue of office; or els, like the unwiſe mans building, his whole diſcours is without foundation. Hee tels us, that *the Elderſhip of the ſeparated companie of Leiden did help Mr. Ainſworth in his Controverſie with Mr. Johnſon.* VVhat then? muſt it follow that they *exerciſed ſome acts of their Miniſtery in another Congregation?* For ſooth ſo hee concludeth; but how truely, I will here manifeſt in this argument. If the Magiſtrates of Amſterdam performe ſometime a worke of mercy to the people at Harlem; then they exerciſe there ſome acts of their Magiſtracy; but the firſt is true: Therefore the ſecond. If *Mr. Paget* will compare his manner of reaſoning with this; hee ſhall ſee, that blood is not more like to blood, then theſe two one the other.

But I geſſe what cauſeth him to erre herein; Hee thinketh that Officers of a Church, cannot be helpfull in ſome cauſes unto other people, but they *exerciſe acts of their Miniſtery:* But the thing is not ſo; for whatſoever they doe in ſuch caſes, they doe it not as Officers, but as Chriſtians, neither can they now doe more, (though Miniſters in other Churches) then any other Brother may doe, being indued with the like gifts.

One thing here I cannot let paſſe, and that is touching his unſound reaſoning in pag. 110. Hee tels *Mr. Ainſworth* that *his ſimilitude from a Huſband, is againſt himſelf.* The reaſon hee gives for it, is, becauſe *a Huſband, notwithſtanding his relation and bond unto his owne wife, may yet become a protectour, and guide of the poore widow, that wants a Huſband, to performe theſe dueties.* If *Mr. Paget* will ſtand to juſtify the true proportion of his argument, as it muſt neceſſarily hold, or els it is mere vanity: I will hence proove from his writing, that adultery is lawfull; for thus I reaſon:

reaſon: That which is the peculiar duety of huſbands, to be performed towards their wives, is to give them due benevolence: But huſbands notwithſtanding the relation and bonds unto their owne wives, may performe the peculiar dueties of huſbands to poore widowes: Therefore huſbands, notwithſtanding the relation and bond unto their owne wives, may have the uſe of the bodies of poore widowes. If hee doe not grant this, hee reaſoneth without reaſon. For I hope hee will not deny, but a man that is no huſband, may performe many kind offices *to poore widowes*; yea I thinke hee will confeſſe, that a man unmaried, may doe as many good turnes *to poore widowes*, as any huſband: If ſo, then of a certainty, either hee muſt maintaine whoordome, as I ſayd before; or confeſſe that which hee writes here, is moſt impertinent; and that the compariſon holds no further but thus; viz. that any man out of office, may in other Congregations performe as much duety; as thoſe which are not Miniſters there.

I hope his ſinne here was of ignorance, rather then of wilfullnes, and that hee had a devotion to ſerve God a right, though hee tooke not (in this) the right way, wherein hee will be ſerved. And thus much is ſufficient to confute whatſoever hee hath there ſaid: Let us therefore proceed to the next.

For his 5 anſwer, I can better underſtand his meaning, then make either ſence, or good Engliſh of it. To proove that a Paſtour is bound to exerciſe his Miniſtery, in ſome acts thereof, towards thoſe, who are no members of his Church; hee brings the example of Claſſes and Synods, where many Miniſters doe meet together, for the adminiſtration of Diſcipline in them, and to determine and decide by a joint authority, the caſes and controverſies of ſundry Congregations; and this hee ſayth is to be ſeene in Act. 15. 1. 2.

Anſw. Who ſeeth not that this plea, is none other, then a meere begging of the queſtion; hee bringeth in the Claſſes and Synods for his proofe, whereas hee ſhould firſt have prooved, that the power, which they aſſume over many Churches, is lawfull. Before I come to lay downe my particular anſwers to it, I ſhall entreat him in his next Booke, to reſolve me theſe few Queſtions. 1. VVhither the Aſſembly, mentioned in Act. 15. were a Synod or Claſſis. 2. How it can be manifeſted from that place, that both are divine inſtitu-

tions, as

tions, as here is affirmed. 3. How hee can naturally from thence rayse this doctrine; viz. excommunications and elections of Ministers, are actions belonging unto Classes and Synods. 4. VVhither it be *Iure Divino*, that Ecclesiasticall Officers of many Churches, are necessarily bound, to determine by joint authority, the cases of many particular Congregations; or whither it be a thing arbitrary and left unto every mans liberty. 5. Whither all such cases and controversies, as are decided by many Ministers, combined into Classes and Synods; must so stand, as that particular Congregations may not (if they thinke fit) reject the same, and practise otherwise, then hath bene there determined by joint authority.

I haue the more hope, that *Mr. Paget* will give a direct answer to these questions: *Seeing a good conscience* (hee sayth) *suffers not a man to be neutrall, nor to suspend his judgement, when it is desireously desired; but forceth him to beare witnesse unto the truth, &c.* Pag. 39.

To the point now: I doe deny that this place Act. 15. prooveth any such thing, for which it is alledged. For 1. here was no combination of many Ministers of divers Churches; but onely a few messengers sent from *Antiochia* unto the Congregation at *Ierusalem*, about a controversy there specifyed. Hence it is affirmed, by many learned men *, that as, *this was an assembly of one onely particular Church*; so *it binds* * *onely but in a speciall, or particular meeting.*

* D. Bridg. pag. 1224. * D. White. De conc. Q. 2. p. 6. and p. 67.

2. As *Mr. Cartwright* ‡ saith, *Paul and Barnabas went not up to Ierusalem, to submit their judgement to the judgment of the Apostles; for that had diminished the authoritie of their doctrine, then which there was no greater in the Word: they being both infallablie directed by the Holy Ghost. Onely they went up, to conferre with them, and for countenance of the truth, in respect of men, and for the stopping of the mouthes of such deceivers, as pretended they were sent* * *by the Apostles.* In a word that no suspition might remaine in the minds of the people, as if Paul in doctrine differed from the rest.

‡ Refut. Rhemist. on the place. * Vers. 24.

3. If Ierusalem lay north-ward 200 miles from Antioch, as I read * it did: Surely then, hee hath small reason to bring this Scripture, as the ground and foundation of the *Classicall Assembly*; yea and to tell us ‡, that it is *a remarkable place of Scripture, to warrant*

* Itiner. Novi Test. fol. 96. ‡ Pag. 88.

the exerciſe of that power, which wee deny. And a little after, *This one allegation is ſufficient to evince the falſhood of their aſſertion.* But before you make ſuch haſty concluſions; haue a little patience to heare us, to ſpeake for our ſelves. I pray how can you proove that the officers of theſe two Churches, being two hundred miles aſunder, were combined, and mett ordinarily together (as the Claſſes doe) to determine the caſes of many Churches. Or how doe you proove that there was any Officer at all of Antioch, in Ieruſalem at this time? Briefly, or how doe you proove, that the Brethren ſent from Antioch, exerciſed authority in the Church at Ieruſalem; yet all this you muſt make good, otherwiſe you are guilty of abuſing and perverting the Scripture, in affirming that *the power, which the Claſſis exerciſeth, was practiſed at Antioch and Ieruſalem, and by Apoſtolicall direction.* This you have ſpoken: but it is untrue. Notwithſtanding had you reſted in *Stev. Oſw.* teſtimony, your fault had bene ſmall, in compariſon what it is now, through your great preſumtion; to take God for your witnes, in a thing which hee never ſpake. *Behold ſaith the Lord, I am againſt the Prophets that uſe their tongues, and ſay: Hee ſaith it.*

Ier. 23.31.

Verſ. 12.22 *De Conc.* Q 8. c. 3. & Qu. 3. c. 3. p. 96. 97. ‡ *Polit. Eccl. l.* 3. c. 12. *pag.* 108. 126. 334. * *Cent.* 1. *l.* 2 *c.* 9. *p.* 547. 548. ‡ *Lib.* 4. *Epiſt.* 16. * *Bellarm. de Conc. & Ecc. t.* 1. *c.* 16. *pag.* 39. * *Polit. Eccl. l.* 3. *c.* 20. *p.* 301. & 314.

4. It is certaine, that at Ieruſalem not onely the Apoſtles and Elders mett together; but as *Luke* expreſſeth it, the Church alſo; being intereſted in the thing: And therefore gave ſentence with the reſt, to the decree then made. Obſerve what *D. Whitaker* replyes unto Bellarmine, denying the multitude to be called: *It was alwayes* (ſayth hee) *the practiſe of the Apoſtles in common caſes, to call the whole Church together: and no doubt but they did ſo here.* Now *there was no need to have it mentioned, ſeeing it had bene their conſtant cuſtome formerlie ſo to doe.* *Mr. Parker* ‡ affirmes the ſame: So the Authours of the Cent. *. And it ſeemes in Cyprians ‡ time, the Church was not deprived of her right herein; howſoever the Papiſts * in thoſe dayes teach otherwiſe, and *Mr. Paget* and others, doe otherwiſe practiſe.

5. Howſoever the Church at *Antioch*, ſent ſome Brethren, with Paul and Barnabas, unto the Church at Ieruſalem: notwithſtanding (and let it be well obſerved) they did not this as being *a dependent body, and ſtanding under another Eccleſiaſticall authoritie out of themſelves.* For as *Mr. Parker* * excellently prooves it, the Church at Antioch

at Antioch at this time, had absolute power in, & for her self, to haue ended the controversy; and might haue done it: I say, in respect of authority, without acquainting therewith any other Congregation at all. To the same purpose another sayth *, *The Church of Antioch sent not to Ierusalem, as being bound in duety thereto: But in regard it was the chief place of Religion, therefore they made choose freelie of that Congregation, as knowing them to be best able, to resolve the controversie.* * D. Whita. Conc. Qu. 1. c. 1.

True it is, the *Hierarchie* * deny this: of whose opinion *Mr. Paget* must either be; or els the *Classes*, (as they now rule) must fall to the ground; for any relief that this Scripture *Act. 15.* will yeeld unto them. *D. Whit. T. Eccl. c. 3.

6. When the *Hierarchie* alledge *Act. 15.* to proove their Diocesan and Provinciall Synods lawfull, marke how they are answered by the Reformists, *The particular acts of the Apostles, in cases alike, must alike be observed.* If this reason be effectuall (as indeed it is) against them; then it is no lesse effectuall against the Classes: Now I haue in part already shewed, how quite contrary their doings are, unto the example in *Act. 15.* unto which this further may be added: that the matter caried from *Antioch* to *Ierusalem*, was agreed upon by the whole Church; and sent thither by their mutuall desire and consent: And hence our Divines teach, that *the power of bringing things from one Congregation to another, belongeth not to any one officer, but to the whole Church.* If this be true, by what word of God then, doth *Mr. Paget, by his* ‡ *owne authoritie, and without the consent of the Consistory, or any one of them*, cary matters to the Classis, and there hee and they together, undoe all that, which the Elders, with the Churches consent, had before jointly concluded. Park. Polit. Eccl. l. 3. c. 20. p. 315. 316. Pag. 338. ‡ *Thus hee is accused by our Elders, in the records of our Church. Oct. 6. 1631.*

In *pag. 82.* after many bitter reproaches, hee asketh, *Where is the warrant of Will. Be. and the rest, how proove they, that I destroy the power of the Church?*

Wee are not to seeke of good proofe, for that which wee have spoken; for seeing hee most unlawfully carieth our busnesses away, to be determined, by the Officers of other Churches, in this respect hee goeth about to spoyle us utterly. A little after hee demaundeth, *What is to be done, if the Elders be in erreur, whither the*

matter ſhould be brought to the body of the Congregation? VVhy not? came the word onely from the Claſſicall Aſſembly, *are they*
Iob 12.2. *the people*, and muſt wiſedome die with them; are the Brethren all
* Act.24. to 42. *Simplicians*, all novices; is there not a wiſe man among them, to judge of caſes. Indeed it is the manner of thoſe, which incloſe in
Phil. 16.7. their owne hands the *common rights* of Churches ſo to upbraid
1 Th.3.5.6 them, and in ſcorne to taxe them with *lightnes, rudnes, pride, conten-*
1 Pet. 1.7. *tion, &c.* But the Spirit of God giveth a better teſtimony of them*,
‡Lev.8.23 and counteth them meet ‡, both to heare and determine of mat-
Deut.1.13. Act. 11.12 ters.
1 The.5.21 But this ſayth hee, the *Browniſts doe:* VVould hee have his
1 Ioh.3.1. Readers thinke, that none but they, have ever done it. If his intent be ſo, then I muſt tell him, that hee goeth about to deceive them; for (as I ſhall ſhew in another place) this was the conſtãt practiſe of the *primitive Churches*; viz. to have matters debated and diſcuſſed openly, before the whole multitude of the Church. And that hee may have ſomething in the meane time to looke upon: Hee may (if hee pleaſe) looke on a Booke, intituled: *A diſcours of the troubles in the Engliſh Church at Franck ford*, where hee ſhall find, among other Articles agreed upon, by the whole Congregation, theſe: *Art. 62. If all the Miniſters and Seniors (which have authority to heare and determine, &c.) be ſuſpected or found parties; If any appeale be made from them, that then ſuch appeale be*
* Marke this Mr. Paget. *made to the body * of the Congregation, the Miniſters, Seniors, and parties accepted: and that the body of the Congregation may appoint ſo many of the Congregation, to heare and determine the ſaid matter, or matters, as it ſhall ſeeme good to the Congregation.* Againe *Art. 67. If any controverſy be upon the doubtfull meaning of any word, or words in the Diſcipline; that firſt it be referred to the Miniſters or Seniors: And if they cannot agree thereupon, then the thing be brought and referred to the whole Congregation.* What ſayth *Mr. Paget* to this? I hope hee will not ſay, they were *Browniſts:* Notwithſtanding it was their practiſe, to have matters brought *unto the body of the Congregation*, howſoever hee ſpeakes contemptuouſly of it.

7. The thing then and there concluded, was divine Scripture, impoſed upon all other Churches of the Gentiles, although they had no delegates there. v.22.28. ch. 16.4.

8. It is

8. It is obſerveable, how *Mr. Paget* ſtumbleth at the ſame ſtone, and miſapplyeth the very ſame place of Scripture *Act. 15.* as they *Papiſts* * have done before: For thus they write; *Paul and Barnabas condeſcended to referre the whole controverſie, and the determination thereof, to the Apoſtles and Ancients at Ieruſalem, that is to ſay, to commit the matter to be tryed by the Heads and Biſhops, and their determination in Councill.* And indeed ſuch application of it, better ſerves the turne of Ieſuits and Preiſts, that ſeeke to ſet up the *Popes ſupremacie*, and a *Tyrannicall Hierarchie*, then thoſe that deſire to ſtand for the *Rights* and *Previledges*, which Chriſt hath given unto his Church.

* *Rhemiſt. on the place Ioh. Barn. in Act. 15. v. 2. Caſp. Vlenberg. 16. cauſ c. 16. p. 527.*

When I begun to read his *6 Anſwer*, I thought to have found ſome great matter in it; becauſe hee promiſed *to come neerer unto the place Act. 20. 28.* but having well peruſed it, my exſpectation was fruſtrated; for hee is ſo farre here, from coming *neerer the point*, that in my underſtanding hee runns quite from it. All that hee ſaith is to this effect: *Men doe attend to their flock, when they labour that the ſame may be increaſed.*

Anſw. 1. It is true: But how muſt this enlargement be made? ſurely, not by opening the *doore of the fould*, to take in Lyons, wolves, foxes, &c. but ſuch onely, as by their fruites appeare (outwardly at leaſt) to be the ſheepe † of Chriſt: whereas therefore *Mr. Pager* bringes into the Church *the children of a ſtranger* *, (ſo I am told are the words in the text) my meaning is, refuſeth not to baptiſe *baſtards*: the ſeed of the adulterer, and the whoore, when they are brought unto him: Hee needs not glory in his number; for it is not *the increaſe of God* *; but as the Prophet ſayth, *of whoordomes againſt him.* And I wiſh, hee would well conſider, when Chriſt ſhall appeare in the brightnes of his glory, and ſhall ſit as a juſt Iudge, at his ſecond coming, to aſke a ſtrict account of all his actions, what hee will ſay then, for this thing; ſeeing hee is not able to alledge one precept, or example for it, in the whole Scripture.

† *Eſa. 35. 8. Zach 14. 21. Rev. 21. 27 Ioel 3. 17.* * *Ezech. 44. 7.* * *Col. 2. 19. Ezech. 16. 26.*

2. Seeing hee increaſeth his flocke by baptiſing ſuch infants, whoſe parents are without: How commeth it to paſſe, that hee takes not more care afterwards of them; ſome ſay *, that children by Baptiſme are made members of the viſible Church; and of this opinion

* *Chriſoſt. Tom. 1. p. 324.*

opinion *Mr. Paget* by his writing * here, ſeemes to be; if ſo; me thinkes then, it is hard dealing in a ſheepheard, to take ſheep one day into his fould, and preſently after to caſt them off; take no further charge of them, neither acknowledge them more for his, then thoſe which never were of his flock at all.

* *Or els I know not for what end hee writes it.*

For that which is in his 7 *Anſwer:* It is onely a peece of falſe coyne, twiſe or triſe told over; hee conceiteth, that a Miniſter can not doe a thing in another Congregation, but it muſt follow neceſſarily to be an *act of his Miniſterie:* Now hee ſhould doe better, to proove well once the point, then to begge it ſo continually. Beſides *to convince erroneous perſons in the Church*, this is not alwayes a Miniſteriall duety; as hee unadviſedly affirmeth: For men out of office, may doe this, as the word of God teſtifyeth, and the learned teach *. True it is *Mr. Paget* hath bene a deadly enimy alwayes to it: Notwithſtanding never was hee able (beſides gibes & reproaches) to bring any thing, to proove the unlawfullnes of it. 3. The Churches of God at firſt had no Officers, notwithſtanding hee will not ſay, but the Learned and able Brethren among them, might *convince erronious perſons*, if there were juſt occaſion for it. Againe ſuppoſe a Church, *whoſe Paſtours are taken away:* cannot *get the aſſiſtance of a neighbour Miniſter, to convince erronious perſons*; then it ſeemes, after his kind of diſputing, they muſt either all hold their peace; what abilities ſoever they haue; or if any one ſpeake, hee performeth a *Miniſteriall duetie*, or otherwiſe his talke here is quite beſides the matter, or juſt nothing; which of theſe hee will owne (for one hee muſt) I leave it to his owne choſe. Laſtly for theſe Scriptures *Tit. 1. 9. 10. 11. 1. Timot. 5. 20.* they doe not proove any ſuch thing for which hee brings them. I grant indeed to refute erronious perſons, is ſometimes a *Miniſteriall duetie*, and ſo is *prayer*, *reading the Scriptures*, *expounding them*, *&c.* Notwithſtanding it will not follow, when a Paſtour doth theſe things in another Congregation, that hee performes a Miniſteriall duety; or that Brethren out of office, may not doe them alſo. Yet this hee muſt proove, otherwiſe his talke, is like a tedious Muſician, ever turning, never playing.

1. Cor. 14. 24.

* *Beza annot in 1. Co. 14. Pet. Mart. in 1. Cor. 14 29. 31. Paraeus in 1. Cor. 14. 29. D. Ames de conſc. l. 4. c. 25. p. 215 Zwingl. ad Valent. compar. & Antibol. avert. Kinſer. Iac. Acont. Strat. Sat. Sudek. cont. Turr. Soph. p. 67. 68. Calv. Inſt. 4 1. 12. Harm. Symo. Belg. pag. 21. 22. Mr. Bates pag. 134. Defen. Diſc. ag. Bridg. 129. Eraſt.*

The 8 and laſt anſwer, hee divides into 5 heads or branches: Touching the 1, 2, 3 and 5 of them, I except againſt, in that they ſay nothing in the controverſie betweene us; and therefore they muſt ſtand aſide. In the 4 hee writes, that *members of the Catholike, or Univerſall Church, may have their infants baptiſed, though they be not joyned to any particular viſible Church.*

To this I anſwer; that hee neither ſpeakes ſkillfully, nor conſcionably; For 1. by the *Catholike Church* our Proteſtant Divines*, underſtand *the company of Gods elect and choſen*, and hence name it † *inviſible, ſpirituall, miſticall.* Yea ſome * doe diſlike the terme it ſelf, and call it *a vaine and fruitles word.* And well they may; for the Scripture hath it not, neither is the author of it knowne; but ſuppoſed * to be a Papiſt. But to the matter in hand: If no infants out of particular viſible Churches, ought to be baptiſed; but them, whoſe Parents are knowne to be members of the Catholike Church; then it will certainly follow, that no infants, whoſe Parents are not members of any viſible Church, may be baptiſed, becauſe the others are knowne to God onely. Obſerve here, how hee confutes himſelf, and brings one argument forth againſt his owne caſe: And indeed it is juſt with God, that thoſe which contradict the truth, ſhould contradict themſelves moſt groſly too.

2. Unconſcionably; to affirme a thing of ſuch waight and conſequence, without ſhewing any word of God for confirmation of it; doth hee thinke that wee owe him ſuch obedience, as to beleeve things, becauſe hee ſaith them: If hee doe, hee is greatly miſtaken; for to ſpeake in another mans words; *Wee are not bound to Mr. Pages writings, wee eſteeme them not as Canonicall; but wee examen them by the Canonicall: and what in them agreeth with the authoritie of Divine Scripture, wee receive with his prayſe: What accordeth not therewith, wee refuſe with his leave.*

Beſides hee knowes well enought, that *mens ſayings are of no force and valne in matters of Religion, without warrant from the Scriptures.* So ſay the Prophets [a], ſo ſayth Chriſt [b], & his Apoſtles [c],

* *Piſcator. Aphoriſm. loc.* 19. *p.* 102. *Perk. Expoſ. Inde p.* 484. *Vrſin. Cat. part.* 2. *pag.* 347. *Pet. Mart. Loc. Com. Claſſ.* 2 *p.* 435. *Polan. Syntag. l.* 7. *c.* 4. *p.* 520. *Alſted. The. Polem. part.* 4. *p.* 329.

† *D. Whita. cont.* 4. *Qu.* 1. *p.* 78. *Park. Eccl. Polit. l.* 3. *p.* 210. *D. Reinol. præf.* 6. *Concluſ. p.* 667.

* *Beza in Præf. Nov. Teſt. printed* 1561. *D. Humphr. in the life of Iewel. D. Sutclif Chaleng. l.* 1. * *Sanford. de Deſcend. Dom. Noſt. ad infer. lib.* 4. *p.* 28. *and* 30.

a *Deut.* 13. 1. 2. 3. *Ezech.* 13. 2. *Mich.* 7. 13. *Ier.* 23. 31. *Ezech.* 14. 9.

b *Mat.* 15. 9. *Ioh.* 5. 39.

c 1. *Cor.* 3. 21. *Gal.* 1. 8. *Lam.* 2. 1. *Rom.* 16, 17, 18.

and

and thus write the Learned, *Tertullian*[d], *Ignatius*[e], *Hierome*[f], *Basil*[g], *Ambrose*[h], *Augustine*[i], *Chrisostome*[k], *Aquinas*[l], *Calvin*[m], *Melancton*[n], *Bucanus*[o], *B. Iewel*[p], *Chaßanio*[q], *Ursinus*[r], and others. In his writing against us, hee is alwayes calling for testimony; *Where is their warrant, where is their authoritie, &c.* notwithstanding who more forward then himself, to send things out into the world without proofe.

Before I end this point, there are a few questions, which I thinke very needfull to propound unto him. Touching his *Catholike or Universall Church.* 1. By what Scriptures the name and nature of it, is warranted. 2. VVhither all Parents with their infants (Iewes, Turkes and Pagans excepted) be members thereof, or not. 3. VVhat are the notes of it. 4. VVhither wee are to judge all the members of this large Church, to be true beleevers. 5. If this universall Church be visible, then I would know of him, why there ought not to be (proportionable to it) a universall Ministery and government. I suppose, hee will be willing, to give a direct answer unto these things, because hee professeth, *to have a great desire to informe his opposite Brethren in the truth. Pref.*

The next Scripture is *Coloss. 4. 17. And say to Archippus, take heed to the Ministerie, which thou hast received of the Lord, that thou fullfill it.*

To this hee sayth nothing; but referreth the Reader to the answer, made to the former allegation; onely hee gathereth some observations from the place. Now for me, to answer his nothing, with some thing, it were worth nothing. Therefore I will passe this Scripture over: notwithstanding, I thinke fit (taking an example from him) to set downe some notes also.

1. If the *Ministerie ought to be fullfilled*; then must not Ministers, marre their doctrine, with passion, girding, spightfull speaches, willfull oppositiō, crosse teaching &c. of purpose to discountenance the truth, and to hinder the growth of knowledge and sincerity.

2. They ought not offensively to publish unto the world, the personall and secret fealings of Brethren; but in the spirit of meekenes, privately seeke to restore them.

3. In

d In Apol.
e Epist. ad Hier.
f In Psal. 86
g Serm. ad Adol.
h L. 3. de incar. Dom.
i Epist. 198. ad Fortun.
k In Gal. c. 1
l Lib. 9. art. ult.
m Instit. l. 1. c. 10. sect. 8.
n Loc. Theo. p. 627. 628
o Loc. Com. p. 532.
p Repl. art. 1. Div. 29. Defen. Apol. p. 604.
q Loc. Com. p. 98.
r In Iesai c. 14. p. 450.

3. In their writings, they ſhould not ſet downe untruths and ſlaunders, continuall begging of the queſtion, many words for that which was never doubted of; and not a word to proove the points in queſtion; but contrarywiſe by the Scriptures ſoundly convince the gaine-ſayer. *Act. 18. vlt.*

4. They ought not to bring mens deviſes into the Congregation, and there to ſet them up, as part of Gods worſhip.

5. If the people muſt *ſay to Archippus take heed, &c.* then muſt not Miniſters, when they are admoniſhed for their unſound doctrines, and bad gouvernment, reject the authority of the Church, and ſhrowd themſelves under the *arme of fleſh*, of purpoſe to continue in their evill courſes.

Laſtly, if they muſt fulfill their Miniſtery; then ſhould they not in their old age, be worſe in life and doctrine, then they were in former time.

As *Mr. Paget* thought it needfull, that his *Collections* ſhould be obſerved; ſo let every godly Miniſter, conſider whither it be not meet, that each of theſe things ſhould be duely regarded of them.

The third Scripture is taken from 1. *Pet. 5. 2. Feed the Flock of God, which is among you, taking the overſight thereof, &c.* To this hee firſt anſwereth; that *ſheepheards for the defence and benefit of their Flockes, &c. have reaſon to combine themſelves together, for the performance of ſome workes of their calling, towards the endangered ſheep of other flockes: as appeareth Eſa. 34. 1. Luk. 2. 8. Gen. 29. 2. 8.*

Anſw. Hee wrappeth his owne feet in the ſnare, hee layeth for another: for the ſimilitude, as hee here applies it, makes againſt himſelf altogether. For 1. Sheepheards are not ſimply tyed to combine themſelves together. 2. Neither doe they it, but on ſome ſpeciall occaſion. 3. For the combination it ſelf, it is not to exerciſe authority over each others Flock; but joyntly to help one another in common caſes. To make now the compariſon hold in proportion: Miniſters of ſundry Congregations, are not abſolutely bound, to combine themſelves together, neither may they ſo doe; but upon ſome occaſion: And touching the combination it ſelf, it muſt not be, to exerciſe any power over each others Congrega-

tion; but either for mutuall assistance, to resist the common adversary, or to discusse and consider of matters, for their better going foreward in piety and godlynes.

And this which I say is the judgement of our best Divines. *Wee doe* (sayth *D. Whitaker*) *confidently affirme, that at the first, Churches were gouverned onely by their owne Ministers, and were not subjected to other Churches or Ministers: not Colosse to Ephesus; not Philippi to Thessalonica: not these to Rome; nor Rome to any other: but they had all equall power in themselves, that is, independant jurisdiction and gouvernment. Neither did they seeke authority otherwhere, either from Prælate or Pope.*

Contr. 4. Quæst. 1. cap. 1. p. 14.

Two things out of these words may be gathered: 1. That the primitive *Churches* were all *independent bodies*, not subjected to any other superiour Ecclesiasticall jurisdiction, then unto that which was within themselves. 2. It was not the manner of members, to cary matters away from their owne Church, unto men of other Churches; under a pretence, that they had authority above their owne *Eldership* and Congregation: Notwithstanding contrary to the first of these, is *Mr. Pagets* profession; to the later his practise: but how able hee is, either to refute *Mr. Whitaker* herein, or to justify himself, wee shall heare hereafter; for hitherto hee hath bene silent in it.

To his second answer: That *the word translated feeding, doth also signifie to rule and gouverne.* I grant it. Againe where hee sayth: *If this kind of feeding be restrained unto one Congregation, then is all the authoritie and gouvernment of Churches, by Classes and Synods, overthrowne thereby.* This I grant too. And further, that *it is unlawfull for Assemblies of Ministers to exercise any act of power, in any Congregation besides their owne.* What doth now follow in his opinion: *Then Ministers* (sayth hee) *may not give their voyces for the decision of controversies in any Congregation besides their owne: contrarie to the use of this word of feeding, applied to such in Israell, as exercised some acts of their Ministerie, for the help and benefit of divers Congregations, as Ezek. 34. 2. &c.*

Answ. 1. Doth not *Mr. Paget* see any difference, betweene a Ministers giving of his voyce, for the decision of a controversy, and exercising an act of power in another Congregation besides his owne;

owne; indeed it ſeemes, that hee doth not: and therefore moſt confuſedly hath here joyned them together. But other men, can ſee otherwiſe; and teach otherwiſe too: they can put a plaine diſtinction, betweene a Miniſters giving adviſe, and councill in the matters of other Churches; and exerciſing authority and power over them. Touching this point, learnedly writeth *Baſil* [a], *Cirill* [b], *Socrates* [c], *Athanius* [d], *Theodoret* [e], *Sozomen* [f], *Mr. Parker* [g], alſo affirmeth, that when a Congregation ſeeketh unto others for aſſiſtance; *it is not for office to determine, but for their gifts and eſtimation: not to receive precepts, but onely for their conſent, councill, and approbation.* And for confirmation of this, hee names *B. Iewel*, *D. Rainolds* and others, which have written the ſame.

a Epiſt. 48. & 52.
b Epiſt. 18. ad Celeſtin.
c Lib. 1. c. 2. 14. 21. 30.
d Apolog. 2.
e Lib. 2. c. 8
f L. 3 c. 10.
g Polit. Eccl. l. 3. p. 335.

Here let it be obſerved, that when wee uſed the like ſpeach in our *Proteſtation*; viz. that *wee doe reverentlie eſteeme of the Claſſis, for counsill and adviſe, in all difficult matters, &c.* *Mr. Paget* very angerly tels us, that this *is but a lame, halting and half reverence: no more then that Mr. Iacob, and his company did give to Claſſes and Synods: Yea the Browniſts themſelves doe ſeeme to give as much:* Not to ſpeake any thing of his *gibing*; wee ſay, this is as much as God requireth of us; and therefore wee may not give more unto them. I know *Mr. Paget* will take this ill, for hee loves not to be ſo ſtreight laſed; as to haue his authority confined within in one Congregation; but let him remember, though *Adam* found more roome when hee was caſt out of Paradiſe, then within: yet his condition, I ſuppoſe was never the more comfortable for that.

2. For the place in Ezek. 34. it ſpeaketh not any thing, of the thing for which hee bringeth it.

3. Howſoever the Iſraelites met in ſundry places, notwithſtanding they were all but one Congregation; for their Synagogues were not entyre Churches of themſelves; but parts or members of the nationall Church. And therefore the Prieſts and Levites, whereſoever they were, exerciſed not ſome *acts of their Miniſtery*, unto ſome, that were not members of their Congregation, as hee injudiciouſly affirmeth.

4. Hee doth not well, to compare the nationall ſheepheards in Iſrael, unto the Miniſters now under the Goſpel, who are bound unto particular Congregations; In pag. 66. hee ſeekes to ſtrenghthen the authority of *Claſſes* and *Synods*, by the Iewiſh politie and gou-

vernment: Now the Papists to establish the *Sea of Rome*, use the same argument. And the truth is, if *Mr. Pager* intend to dispute this way, they will cary it, quite away from him. But I thinke hee will hereafter be more considerate, and speake no further of that manner, and forme of *Church gouvernment*: seeing hee knowes, the most learned on our side, doe condemne the Papists for it; viz. Iunius [a], Calvin [b], Cartwright [c], D. Whitaker [d], and others.

[a] *Animad. v. Con. 1. l. 3. c. 4.*
[b] *Inst. l. 4. c. 6. Sect. 2.*
[c] *Ag. Whitg. l. 2. p. 614.*
[d] *Cont. 4. Qu. 1.*

It is likely *Mr. Paget* would take it amisse, if I should silently passe over one thing, which here, and before in pag. 134. hee advertiseth the Reader to take notice of; and that is: that *Mr. Ainsworth* hath *formerly brought against him these Scriptures, viz. Act. 20.28. 1. Pet. 5. 2.* But have none saving the *Separatists*, alledged them, to the like purpose as *Mr. Davenport* here doth; indeed so hee insinuateth: Now whither hee speake this, as hee is perswaded, or of purpose to deceive, I will not determine, neither will I presse him for resolution, unlesse hee please. But this I say, the learned doe bring these allegations, to the like purpose as *Mr. Davenport* here useth them; that is, to proove, that *ordinary Bishops* and Elders, are restrained and tyed to the oversight of one onely Congregation. Peter* (sayth Mr. Cartwrith *) *willeth the Pastours of the Churches, that they should feed the Flockes. What Flockes? Not everie one, but those which are committed to their faith and trust; or which dependeth upon them. And so Paul, speaking to the Ministers, or Bishops of Ephesus, willeth them, that they should take heed unto the Flock, over which the Holy Ghost had made them over-seers: where hee restraineth as Peter did, their oversight and watch to their owne particular Flock. A Pastour* (sayth another *) *must be limited to one onely Congregation: And as hee is ordained, to the attendance and service thereof, so must hee there exercise, and execute that office unto which hee is appointed.* Hee that desireth further satisfaction; let him read Cartwrith Grounds of Relig. chap. 52. pag. 305, Polan. Syntag. l. 7. cap. 11. pag. 535. D. Whitaker de Rom. Pont. cont. 4. Quæst. 1. pag. 11. 12. 13. Necessity of Discipl. pag. 38. Refutat. Doctor Downames lib. 2. Sermon. part. 2. pag. 26. 70. 79.

* *Repl. to D. Down. Defen. l. 2. part. 2. pag. 141.*
* *Ag. Whitg. l. 1. pag. 67.*
1. Pet. 5. 2. Act. 20. 28

‡ *Eccl. Gouv. p. 31. Defe. of Discipl. ag. D. Br. pag. 46.*

Mr. Paget

Mr. Paget granteth, that Paſtours are required in *Act. 20. 28.* and *1. Pet. 5. 2.* to exerciſe their Miniſtery in their owne Congregation: Notwithſtanding (ſaith hee) *this prooves not, but they may doe the like in other neighbour Churches.* I have already in part, ſhewed the daungerouſnes of this kind of reaſoning; in truth it doth not onely unclaſpe the arguments, which our Divines haue aledged againſt Hereticks; but alſo it is a notable ground deviſed, for Atheiſts and blaſphemers, to gather a number of moſt wicked poſitions by it. For example; to proove that wee muſt direct our prayers to God onely, our Writers * alledge *Mat. 6. 9. When yee pray, ſay, Our Father, &c.* But what may *Papiſts* reply hereunto? If they will take their leſſon out of *Mr. Pagets* Booke, thus: That wee are to direct our prayers to God, wee grant: Howbeitthis place prooves not; but wee may pray alſo, to Angels in Heaven, to Saints departed, to any Image of wood and ſtone whatſoever.

Againe to refute their fiction of purgatory, the Learned ‡ cite *Luk. 16. 22. 23. and 23. 43. Mat. 7. 13.* where wee find mention made of a *Heaven*, a *Hell*, a *ſtreaght-gate*, a *narrow-gate*. But if his doctrine be ſound, they may eaſily put this by, and ſay; we grant, that theſe Scriptures proove, there is a *Heaven*, and a *Hell*, *&c.* notwithſtanding there may be a third place too (as wee hold) for ought is here ſayd to the contrary. To be ſhort; wee read in *Geneſis*, that God in the beginning made the world; *Adam* maried *Eve*, *&c.* now let this be granted, yet according to his manner of diſputing, that may be true too, which the Iewes fable; to wit, that many leſſer worlds were made before; that *Adam* had another wife beſides *Eve*, named *Lillith**, from whom hee was divorſed for her pride. I could multiply inſtances in this kind, to ſhew, that there is not an errour ſo groſſe and vile, but it may be juſtifyed this ſame way (and as well too) which hee hath here deviſed, to maintaine, that *Paſtours may exerciſe, all acts of their Miniſterie, in any Congregation beſides their owne.* Hee tels us in *pag. 89.* that by *our ſpeeches wee doe exceedingly gratify many ſorts of Libertines, Arrians, Socinians and other Hereticks.* But the truth is, if hee looke well, on his owne writing, hee ſhall ſee the thing charged upon us, moſt true in himſelf; for beſides the former inſtances; marke how the Papiſts argue, juſt as hee doth: *Although there be mention made in Scripture, but of 3 Church Officers, that is, Biſhops, Elders, and Deacons, yet there were more, &c.*

* Perk. 3 vo. p. 121. Smith Eſſex Deue p. 15. Wiſchart pag. 16.

‡ Pola. Synt. l. 7. c. 24. p. 551. and hū Symp. Cath. c. 29. th. 1. 2 Gerha. Har. Hiſt. p. 183 Chem. Har. Hiſt. c 122. p. 1150. Pet. Mart. Loc. com. Claſſ. 7. c. 9. p. 619. Alſted. The. Polem. pa. 4 pag. 369. Perk. 3. Vol. p. 227. on Mat. 7. 12.

* Bran. Spiegel printed at Craconia 1597. Ben Sirach Quæſt. 60.

Cæſ. Baron. Tom. 1. p. 137.

Pag 134. Object. But what, *if need require, that a Paſtour ſhould adminiſter the Sacraments, both of Baptiſme and the Lords Supper, in neighbour Churches, that are deſtitute, and hee is deſired thereunto.*

Anſw. 1. There is no precept, nor example in the Scriptures, to proove that ſuch a thing ſhould be deſired: Good minds muſt uſe good meanes alſo, otherwiſe they pleaſe not God. *Obedience is better then ſacrifice.*

2. I reaſon thus; *Whoſoever rightly adminiſtreth the Sacraments: muſt doe it by vertue of a Miniſteriall calling: But no man can adminiſter the Sacraments by vertue of a Miniſteriall calling, ſaving in his owne Congregation: Therefore no Paſtour can rightly adminiſter the Sacraments, but in his owne Congregation.*

The laſt of this argument, which onely may be doubted of, I proove thus: *That which is a proper worke of an Apoſtle; is not to be done by any ordinarie Miniſter: To adminiſter officiallie in more Congregations then one, is a proper worke of an Apoſtle. Therefore, &c.*

The propoſition is certain; the aſſumption is taught generally by learned men: For in this very thing, they doe diſtinguiſh ordinary Miniſters from Apoſtles, the firſt *being tyed to one onely Flock.* The later having *power and libertie to exerciſe their Miniſterie any where.* Plainly to this purpoſe writeth *D. Whitaker*, *The Apoſtles* (ſaith hee) *received the kees from Chriſt, and power of teaching, and remitting ſinnes, as common Biſhops of the whole World: but all others of their owne Churches. In theſe things therefore, which the Apoſtles had extraordinarily, Biſhops ſucceed them not, that is, in that power, which is truely and properly Apoſtolicall.* Marke, what hee counteth Apoſtolicall; namely to be *a common Biſhop*, that is to exerciſe a power in more Churches then one.

Here I will paſſe over *Rom. 14. 5. 23.* becauſe I find nothing in his anſwer, which concerneth the matter in controverſie betweene us. The Scriptures following are theſe; viz. *Act. 11. 21, 26. Gen. 17. 10. Rom. 4. 11. Act. 2. 39.* But before hee comes, to anſwer thoſe Scriptures in particular; hee makes a great complaint, unto the Reader, againſt *Mr. Davenport*, and his oppoſite Brethren; for ſome unjuſt doing in the queſtion betweene them; and their treſpaſſe is, becauſe they have ſayd *promiſcuous baptizing of all infants without difference*, Hence hee rayſeth this obſervation. *A man that*

that reads their writings, might easilie be brought to doubt, whither Turkes or Iewes, Mahometists or Heathens, or infidelles, of what Nation or sect soever, did sometime present their children to baptisme, and that it was the custome of the Dutch Church, to baptise such being presented.

Answ. I will not contend with him, whither it may be possible, that any should be such *Simplicians*, as to make so groundles an inference: But this I say, and will proove it also, that *Mr. Paget* goes about to deceive his Readers, in that hee would have them to conceive, that it is not their manner, to baptise all infants brought to them; but they make a distinction; admit some, others not. And whither this be so, I appeale to his owne conscience, are not Bastards received constantly to Baptisme. If the Parents are knowne to be drunkards, swearers, blasphemers, excommunicates, Hereticks, &c. notwithstanding their children are still baptised, if they are brought to the Congregation. Yea more then this: If the Parents come not at all, *to nod the head*, (of which thing wee shall speake hereafter) yet this hinders not the infants baptising; for it is enought if a girrle of 16 or 17 yeares, doe bring it, and there bow with the rest to some questions propounded to them.

Now then let all judicious Readers judge; If wee had not just cause to name it, *a promiscuous baptising*: Seeing (as I said) those which are not members of any Congregation; nor worship God in any Congregation; but live rather without God in the world, make a mocke of sin, and count it their grace, that they are graceles, even those vile varlets; when they will, may haue their seed baptised. I say as freely and ordinarily, as those which are members, and men knowne to feare God.

As for his mentioning of *Turkes*, *Iewes*, &c. it is vainely done; for all know, that such doe not present their children to our baptisme; and therefore I wish him hereafter, rather in sincerity to seeke the truth; then with shifts, cavills, and evasions, the maintenance of his case and credit. Notwithstanding this I must tell him, I am verily perswaded, that it would require all the witt and skill *Mr. Paget* hath; to proove that such Parents, whose children hee and others sometime baptise, are not a great deale worse in life and conversation, then many *Iewes*, *Turkes* and *Heathens*.

The

The next thing undertaken by *Mr. Paget*, is to proove, that men may *be reputed in the Covenant by testification of their faith and repentance, though it were by a word or gesture of the body, witnessing their consent thereunto, so farre as to procure the admission of their infants to have the seale of circumcision or Baptisme, as appeareth from the holy records.*

Answ. 1. Hee layeth downe here a manifest untruth; (to speake the best of it) in affirming, that the Iewes under the Law, might lawfully admit infants to the *seale of circumcision*; before the Parents of them, were joyned actuall members to that visible Church. For this I gather to be his meaning, from these words: *So farre as to procure the admission of their infants, to have the seale of Circumcision.* Besides it must either thus be understood, or hee understood not his owne saying: For our question respects onely, such infants, whose Parents are not joyned to any Church. And therefore this must needs hold a just proportion with it. Now whither this be not a great presumtion in him? let all judge, that are *wise to sobriety*; for to affirme a thing, against the expresse commaundement of God, and continuall practise of the Saints; of purpose to uphold by it, an unlawfull and sinfull practise. Hee that feares the Lord and his righteous judgements, as hee ought, will take heed not to devise such unsounds tenets.

Pag. 152. 2. For the *20 Scriptures*, or more, which hee hath here quoted; the truth is, not one of them, either hurts our case, or helpes his. For 1. I would know of him, whither to say *Yea, Amen, so be it*, (whereby an externall profession of faith, love, and thankfullnes is shewed towards God) his meaning be, that this consisteth in the pronunciation of the letters, syllables, or words. Againe whither by *nodding with the head*, hee intendeth simply the gesture, without any respect to the fitnes of the doer of it. If hee say, hee meanes nothing, saving *bare speaking*, and *bare bowing*. Then I say, it is *a blasphemous saying*; for it is possible, that a bird, or a beast, may doe so much. But on the contrary, if hee say, hee respecteth the qualification and condition of the *speakers*, and *nodders*, then his whole matter fals to the ground: becaus the *speakerss* and *nodders*, in question, are altogether (for the present) unfit and uncapable, to performe any Religious worke; for (as I sayd) they are knowne Psal. 50. to *deny God in workes*, and *hate to be reformed*: what then have such

ſuch to doe, to take Gods word into their mouth; or if they would, yet what calling hath *Mr. Paget*, to put ſuch a thing upon them. Briefly, though hee will doe it; yet what reaſon haue wee to repute them, for all this *in the Covenant*; ſeeing wee find in Scripture no warrant to juſtify the action.

2. Be it granted, that the Church and people of God, in ſome caſes, haue declared their conſent, by ſaying, *Yea, Amen, ſo be it*, or by a geſture of the body; notwithſtanding it will not hence follow, that men and women, not joyned to any Congregation, neither intending ſo to doe: Moreover knowne to be idolaters, adulterers and moſt prophaine perſons, may be reputed in the covenant, by ſaying *Amen*, or *nodding with the head*, unto a few queſtions read out of a booke unto them; and ſo lawfully procure *the admiſſion of their infants unto the ſeale of Baptiſme*. Notwithſtanding either this hee muſt proove; or otherwiſe hee is guilty of abuſing, and mis-applying all theſe Scriptures † here heaped together.

† *Mat.* 5.37. & 9.28. & 13.51. *Ioh.* 21.15. *Rev.* 22.20 *Pſ.* 106.48 1 *Co.* 14.16 *Eccl.* 19.8. & 24.3.4. *Deut.* 27. 14.15. & 29.1. 10.15. *Rom.* 1.45. &c. *Ioh.* 13.24. *Luk.* 1.22. 62. & 5.7. *Act.* 18.20. 2. *Cor.* 8. & 4.31. 1. *Chro.* 29. 20. & 2. *Chron.* 20.28.

And that the Reader may the better perceive, the looſenes of his reaſoning; I doe intreat him, to obſerve what wee ſay; and what hee ſayth unto it: *Whereas it is the cuſtome of the Dutch Church, to baptiſe many infans, whoſe Parents are not members of any Church; when they anſwer Yea at the Leiturgy of Baptiſme publickely, or by nodding the head.* This practiſe, ſayth *Mr. Davenport*, and wee too, is unlawfull. *Mr. Paget* to juſtify it, ſtepts in, and tels us, that in Moyſes time, in Chriſts time, and after in the Apoſtles dayes; many godly people; members of the Church, haue in ſome caſes, ſignifyed their meaning, and their wills, by ſhort ſpeaches, and externall geſtures: And this is all the anſwer, that hee makes to it. So that hee maketh a ſhew of remooving the objection; but in truth leaveth it altogether untouched.

But by his leave, ſeeing hee ſlides away from the point; I muſt intreat him, to come back againe to it; and plainely to proove unto us theſe 3 things, which hee very cunningly takes for granted. 1. By what authority hee publickely propoundeth certaine queſtions, unto people, that are not members of any particular Congregation; and will have them, to anſwer, with *Yea*, or *nodding the head*, or the like. 2. How it can appeare, that ſuch, are to be counted Chriſtians, in the ſence of the Scriptures, which are viſi-

bly wicked men; manifeſt no fruit of faith and repentance, but when ſome queſtions are mooved to them; and then all that they doe, is to ſay; *Amen*, or to *nod with the head*, at the afore-ſayd queſtions.

3. Seeing it is the judgement of the Learned *, that *the Canonicall Scripture ought onely to be read in the Congregation; and no writing beſides it.* Yea and divers Councills * haue ſo concluded. I would know then, what warrant men have, *to read a Leiturgie of Baptiſme publickely.* I ſuppoſe *Mr. Paget* is not ignorant, that untill hee have cleared theſe things, all that hee hath yet ſayd, is frivolous and impertinent.

Laſtly, let it be againe obſerved, that the Papiſts * and hee joyne here togither; and both againſt the truth; for they teach (as hee doth) *Let a man be whatſoever hee will: if hee profeſſe the faith, it is ſufficient to make him a member of the Catholike Church.* Againe †, *It is enought, to baptiſme, if a man haue the knowledge of the Creed, the ten commaundements, and Sacraments.* Would not one thinke that he had bene, an apprintiſe to them, in ſetting up the ſame trade or craft that they doe.

*D.Cha.ſer. on Rom. 12 p. 53.
Chriſoſt. in Mat. Hom. 38. in Act. Hom. 19.
Whitak. ag. Du. l. 1. de Scri.
Defen. godly Miniſt. ag. Br. p. 98.
*Conc. Hippon. cap. 38. Laod. c. 59.
*Bellarm. de Ecc. Mil. c. 2
See Sutclif. Chal. c. 10. pag. 40.
Perk. 3. Vol. pag. 536.
†Stevartius Comment. in 1 Theſſ. 3 8. p. 115.

Now to the places of Scriptures. The firſt is *Act. 11. 21-26. A great number beleeved, and turned unto the Lord, &c. and the Diſciples were called Chriſtians.*

To this hee ſaith: *It cannot be ſpecified by what words, or ſignes, more or leſſe, they profeſſed their converſion unto God.*

Anſw. 1. This allegation was not brought, to ſhew, *by what words or ſignes the faithfull profeſſed their converſion unto God*; but to proove, that men muſt firſt beleeve, and be joyned to ſome viſible Church; before they can be counted Chriſtians, in that ſence, as to procure (to uſe his words) the admiſſion of their infants, to haue the ſeale of Baptiſme. But to this hee ſaith nothing; but takes up a matter, which hee needed not; and paſſeth by, what hee ſhould haue ſpoken.

2. Be it granted, that *it cannot be ſpecified by what words, &c.* yet it can be manifeſted, that they ſhewed, ſuch faith and repentance, as *the grace of God appeared in them.* verſ. 23. Now ſuppoſe *Mr. Paget* were to make a Sermou, on the doctrine of faith, or repentance: I doe thinke, when hee ſhould come to ſet downe the evidences

evidences of these graces; hee would not affirme, that Atheists, Hereticks, theeves, murderers, &c. haue them; notwithstanding the Parents of those children, for whose Baptisme hee here pleadeth, are (I say many of them) such vile wretches, as hee well knowes.

3. It is to be inquired; whither his meaning be, to compare, those *Disciples, and Christians, Act. 11. 21, 26.* with the *Churches people* in question: If so? Then I must be bold to tell him, that as hee dishonoureth the *primitive Saints*; so himself much more. On the otherside, if hee say, hee intendeth no such thing, then hee might haue spared much labour, saued charge, and spent his time more profitably, then to write many words, and all just nothing.

4. I marvaile, what was in his mind, when hee wrote this answer. Hee asketh, *How it can be prooved from hence, that such as consented unto the doctrine of the Gospel, propounded unto them, by answering Yea, or bowing their heads, might not thereupon, be admitted unto Baptisme, they and their Infants.*

Answ. 1. I doe not yet understand, how hee rayseth this observation; viz. that *the beleevers in Act. 11. consented to the doctrine of the Gospel, by answering Yea to it, or bowing their bodies, in testimony of their liking thereof.* I perceive it is an easy thing, to conquest; if begging may procure one that. But I mind not to give the case so away: Therefore I doe deny, that ever these embraced the truth in so absurd a sort; And seeing this is an assertion of his owne head; it lies him now upon, to justify it. Tertullian * sayth, *It is not lawfull for men to flatter themselves, with any thing of their owne opinion and judgement, nor chuse that which comes in their owne braine: Wee have the Apostles for example, who taught nothing after their owne pleasure, but faithfully the doctrines, which they received of Christ.*

* In his booke of prescript. ag. Heret.

2. If by pronouncing the doctrine of the Gospell, hee meane a *reading, or saying over of a Leiturgie*; as is the matter in controversy: then I doe againe deny, that there was in the Apostles dayes, any such thing practised.

3. If it should be granted (which hee cannot proove) that those Christians at Antioch, *consented to the doctrine of the Gospell, by answering, Yea to it; or bowing their heads, in testimony of their approbation of it.* Yet this helpes not his case at all; unlesse hee can

proove, 1. That they were not members of any visible Church. 2. That their conversation was irreligious. 3. That they presented their infants to the Minister in the Congregation, and after saying *Yea*, or *nodding* the head, to some questions propounded, had them baptised. Thus are his answers very wind, and no more savour in them, then in the white of an egg, eaten without salt.

The next allegation is Gen. 17.10. *This is my Covenant, which yee shall keepe, betweene me and you, and thy seed after thee: Every man child among you shall be circumcised.*

Mr. Pager to this answereth: *It can not hence be shewed that more questions were propounded to the Parents, which brought their children to be circumcised, then are now in the administration of Baptisme, &c. Or that such had circumcision denied unto their children, which shewed a willingnes to embrace the Covenant, by such brief answers and gestures wee speake off.*

Answ. Here are words; but in truth not a word, concerning the matter, for which hee bringeth them. This Scripture *Gen. 17.10.* was alledged to shew, that such *are to be counted Christians children*, (and so consequently to have right unto Baptisme) *whose Parents* (at least one of them,) *in externall profession, are within the Covenant.* Thus writeth *Mr. Davenport.* Now if a man read the others reply: hee must needs confesse, unlesse hee will confesse himself to be a *Simplician*, and ignorant in Logicke and Religion, that it is as indigested a thing, as ever was broched by a man of learning: much better therefore it had bene, if hee had left, this loose kind of reasoning; and either disprooved, some part of the others proofe, according to the rules of reason; or yeelded to the conclusion, which followeth by force of argument.

But to make a short answer to his speach; although it looke not unto the thing, for which hee devised it. 1. How doth he know, that there was *a Leiturgie of Circumcision* in the Church of God under the Law? and that it was propounded to those Parents, which brought their children to be circumcised. This I lay up on him, as another invention of his owne: for it is most certaine, never was there such a thing practised, by the Fathers, in old time; neither haue the Iewes in these dayes any *humane forme* among them: Besides, if their writings * be searched, which treat of the manner of circum-

* *Syntag. Iu. t. 2. p. 80. Druſ. præt. l. 7. Purchas Pil. l. 2. c. 14. ſect. 4. p. 204. 205.*

circumcision, there will be found no such thing in them, whereof hee speaketh.

Among many other good properties, which hee himselfe saith, hee hath; one is, that * *hee is no inventer of new conceits and opinions*. But surely, if the rest there, be not truer then this, hee will be found an untrue speaker in them all. *Pag.104.

Further I would know of him, what hee intendeth by *embracing the Covenant:* (for I perceive hee seeketh advantage by double construction of words) Is it his meaning, that those, which were no Iewes, nor members of the Iewish Church; yet brought notwithstanding their infants unto the Preists; and when they had answered to some questions, either by saying *Yea*, or *nodding with the head*; they had them immediately circumcised, although themselves, remained still, out of the communion and fellowship of the Church. If this be his meaning (as it must needs be, unlesse his meaning were to write just nothing) then I doe affirme, that in this, hee hath spoken irreligiously, injuriously and untruely. 1. Irreligiously, to have the seale of the righteousnes of faith, to be made an unholy thing. 2. Injuriously to accuse Gods chosen of sinne, causelesly. 3. Vntruely; and thus I proove it. None might eat of the Passeover, unlesse they were members of the Iewish Church, *Exod.12.6.45.* But all circumcised among them, might eat of the Passeover, *vers. 44.* Therefore all the circumcised among them, were members of the Church.

If the Reader desire, to know further about this thing; let him him peruse *Mr. Ainsworths Annotations* on Genes. 17. and Exod.12. and there hee shall see, what the Iewes write of it; viz. that none are to communicate with the Church, in the ordinances of circumcision, and the Passeover, but such as are members thereof.

The next Scripture is Rom. 4.11. *And hee received the signe of circumcision, a seale of the righteousnes of faith, which hee had yet being uncircumcised.*

Mr. Pagets answer to this allegation may be cast into 3 heads, or branches. 1. *Abraham is called the father of all that beleeve, whither members of a particular Church or not.* 2. *There might be some beleevers in Abrahams time, not members of his familie, nor under the gouvernment of any particular Church.* 3. *If a sonne, or bond-servant of Ephron, the Hittite were then brought to the knowledge of the true God, &c. why might not the infant of such a one have bene circumcised, though not living in a visible Church.*

Answ. I will not say, that *Mr. Paget* hath read Antonies precept in Tully *, who wisheth men, *if they be troubled about a hard question, to say nothing to it.* But this I can say of him by experience; hee followes that rule closely. For as before, so here againe, hee useth many words; but answereth not at all to the point in hand.

* *De Orat. l. 2.*

‡ *Iust Comp. pag. 5.*

This Scripture (as may be seene in the place ‡) was brought to proove, that as Abraham received circumcision, when hee was a member of a visible Church; so consequently baptisme, which comes in the roome thereof, belongeth peculiarly to such, as are joyned to some particular Congregation. *Mr. Paget* perceiving (as it is probable) the strenght of the argument, cunningly withdrawes himself from it; and that the Reader might not see it, hee sets downe 2 or 3 conceited fancies of his owne, unto which briefly thus I answer.

1. Imagen, I should deny that there were in Abrahams time any beleevers, out of his family; or contrary wise, say I grant there were, what would hee hence inferre? for my part I know not; nor yet hee himself, I am perswaded.

2. Concerning his *why not*, I aske of him for his *why so*. Is it the manner of Disputers, to propound a case, and then aske of the standers by, (*Sirs*) *why may it not be thus.* If there be any Divine patterne for such a practise, it now concerneth you *Mr. Paget* to shew it: If you cannot (as I am sure you cannot) then I wish you in such cases hereafter to *shutt your lips* *, and so you shall be esteemed a man of the better understand.

* *Pr. 17. 28*

But to deliver you (if it may be) from your vaine conjectures and doubts: As for circumcision, it was not commaunded to the Gentles at all; neither was it a seale of the Covenant of grace to *Noe* and his seed: But was commaunded to Abraham, and his seed,

ſeed, and houſe-hold, and ſuch onely as would be of that Church, and partake of the Paſſeover. Therefore it not being commaunded to Noes ſonnes, ſuch as abode in his faith, (howbeit ſcattered afarre of) were doubles in the Covenant of grace ſtill, and ſaved as well as wee: I ſay without circumciſion, for the ſame was not impoſed on them. And this is the judgement of learned men; viz. *Paræus* [a], *D. Willet* [b], *Galatine* [c], and the Hebrew writers [d] ſay as much.

[a] *Comment. in Rom. 3. 1. & 9. 4.*
[b] *Comment. Rom. ch. 3. Q. 1. p. 146*
[c] *Lib. 11. c. 7. pag. 581.*
[d] *Maimony in Miſneth: Treat. of Kings ch. 10 ſect. 7. & Treat. circumſ. ch. 1. ſect. 3. 6.*

The next Scripture is Act. 2. 39. *For the promiſe is unto you, and to your children, and to all that are afarre off; Even as many, as the Lord our God ſhall call.*

His whole anſwer hereto is this: *Though the promiſe be made unto ſuch as are called, yet who can ſhew, that ſuch are not to be counted outwardlie called, and in ſome meaſure within the priviledge of the Covenant, who being themſelves alreadie baptized, and withdrawing themſelves from other ſects and Churches, doe bring their infants unto the true Church to be baptized, being there alſo readie to make a publicke profeſſion of their faith before the Congregation.* Thus hee.

Anſw. 1. For his phraſe here, to count men outwardly called, I ſee no warrant for it in all the Scriptures: For whomſoever in the judgement of charity, wee can judge *to be outwardlie called*, them (I take it) are by us to be judged inwardly called alſo. I confeſſe indeed, if wee haue reſpect unto God, then it may be ſaid, that *ſome are onely outwardlie called*: But who theſe (*ſome*) are, wee cannot tell; and therefore wee may not give ſentence in it. If hee ſay, that hee intended both; then I anſwer; 1. Hee ſhould haue done well, to haue ſpoken out plainly ſo. 2. Then it muſt follow, that all ſuch Parents, whoſe infants hee and others baptiſe; be their converſation never ſo bad, are notwithſtanding in his opinion the elect and choſen of God. 3. Hee ought not to keepe backe one of them, from his Congregation; if they deſire to be members thereof. Againe, But if hee ſay, hee judgeth them not to be *inwardly called*; then by his owne confeſſion, it muſt follow, that they want true faith and repentance: and ſo hee giveth (and that of knowledge) holy things to the unworthy, and to perſons wholy uncapable thereof.

Philip. 1. 7. 1. *Cor.* 13. *Ro.* 14. 14.

2. I cannot

2. I cannot tell what hee intendeth, by *the priviledge of the Covenant*; if hee meane Baptiſme, then I anſwer: This ordinance is given to the Church, and no perſon lawfully may be admitted to it, unleſſe hee be a member thereof *. If hee have any other meaning, when I know it, I ſhall be ready to give a further anſwer to it.

* *See the two next Sections.*

3. For what reaſon doth hee add theſe words, viz. *and withdrawing themſelves from other ſects and Churches*. Is it not, becauſe (as I ſayd before) hee would haue people thinke, that it is not their practiſe, to baptiſe all infants brought unto them. Me thinkes if his heart perſwades him, that his caſe is good, hee ſhould not ſeeke thus cloſely, to with-draw the Reader from the queſtion; but ſpeake out clearely in it, and to this purpoſe; ſay: *It is the cuſtome of the Dutch Church, and my practiſe alſo: that what infants ſoever are brought unto us, for Baptiſme, to baptiſe them; be the Parents of them, holy or unholie members of any particular Church, or not. Yea howſoever wee know that the children preſented unto us, are Baſtards; yet if the Parents, or in their abſence ſome other, doe ſhew a conſent unto certaine queſtions, either by nodding with the head, or ſaying Yea, Amen, or ſo be it: wee put them not backe, neither ought wee; but give them the holie ſeale of remiſſion and pardon of ſinne.*

Indeed this had bene plaine dealing, and nothing but the truth. And therefore whereas hee tels us, of men *outwardlie called, withdrawing themſelves from other ſects*. And againe *, *of having more knowledge of the truth, &c. then ſome of thoſe that are members of the Church*. What is this, but meere dawbing; for what uſe ſerves it, but like the *rough garment* to deceive. Hee knowes, and wee know it too: If infants be brought in the manner aforeſayd, all is well: it matters not whoſe children they be; viz. whither *Engliſh, Dutch, French, &c.* nor how vile and wicked the Parents of them haue formerly alwayes bene, to that houre and time. I would not ſpeake ſo often of this thing, but that hee conſtraineth me to it, in regard hee laboureth to hide from the Readers, the true knowledge of the point in queſtion. But hence let it be conſidered, whither in this hee give not cauſe of juſt ſuſpition unto them to thinke, that hee is ashamed to appeare *a Defendant* † in the caſe, as it ſtands ſimply and nakedly betweene us.

* Pag. 145.

† *So hee cals himſelf in pag. 146.*

The

The laſt Scripture is *1.Cor. 5.12. For what have I to doe, to judge them alſo that are without, doe not yee judge them that are within.*

To this firſt *Mr. Paget* anſwereth: *It is not plainely diſcribed, how Mr. Davenport applies this ſentence, to the queſtion in hand; it had bene good, if hee had ſhewed, how hee had drawne his argument from hence.*

Anſw. *Mr. Paget* among many Diſputers, had the leaſt reaſon, to make a complaint this way; for hee in his writing, not onely leaves the maine points in controverſy untouched; but alſo, for the unneceſſary matters, which hee bringeth in, they are ſuch oracles, or rather riddles; as to underſtand them, a man had need hee were either another *Oedipus*, or had hee himſelf preſent to expound them. Notwithſtanding hee ſhould have remembred, that hee being the doer of the things in this controverſy, the burden of prooving lay directly on his ſhoulders: And therefore it had bene his part plainely to have demonſtrated from the Scripture, that which hee affirmeth, touching the *Claſſis* and *Baptiſme*; for one teſtimony or argument rightly drawne from the Apoſtolicall writings, to juſtify theſe aſſertions, will eaſily draw us to acknowledge them. But till then; though hee write ten volumes more, and each of them, ten times greater then this; yet never ſhall hee be able to convince the conſcience, of any indifferent Reader, in the points which hee hath undertaken to be a *Defendant*; to wit, 1. that *particular Congregations are to be dependent bodies: and to ſtand under other Eccleſiaſticall authoritie out of themſelves. 2. That infants may be baptized, whoſe Parents are not joyned to any particular viſible Church.* But to the point.

This Scripture fitly ſerves, to proove the point in hand; for the ſcope and drift of the Apoſtle there, is to ſhew, that members of viſible Churches, haue onely right unto the publicke ordinances adminiſtred therein. As for others, *they are not to be judged*; that is, in thoſe publicke things the Church hath no relation to them; nor may (I ſay in this reſpect) haue communion with them. And hence I reaſon thus: If the infants in queſtiō are without, then may they not be admitted unto Church communion; and ſo conſequently not to baptiſme. But they are without; Therefore, &c. The propoſition is manifeſt by this Scripture *1.Corint.5.12.* The aſſumption

tion is evident, and needeth no proofe.

After this hee tels us, *of 3 ſorts of perſons, which may be ſaid to be without. 1. Members of a viſible Church, wanting true faith. 2. Infidells and Heathens. 3. Thoſe that for the preſent live not under the Diſcipline and Gouvernment of ſome particular Church, and yet make profeſſion of the ſame Religion, with the true viſible Churches, &c. This later practiſe ſome imperfect communion with them: and therefore in ſome ſence may be ſaid to be of ſuch Churches.*

Anſw. 1. Howſoever the Lord knoweth who are his; yet cannot *Mr. Paget*, nor any man elſe, judge men to be without true faith, and ſo *no members of the inviſible Church*: ſpecially they ſtanding members of ſome particular Congregation; and therefore his talke here, is altogether fruitles, and nothing concerneth the place *1. Cor. 5. 12.* which hee pretendeth to anſwer.

2. The difference which hee puts betweene *men without*; is without warrant of Scripture. *Paul* (as Paræus * well obſerves on this place) *divides all men into two ranckes: the firſt and greater without; the later and leſſer within*. And howſoever th[illegible] for perſonall gifts and graces are not alike; notwithſtanding, as they ſtand in relation to *a viſible Church-ſtate*; they differ not: But are all alike excluded from actuall communion in the publicke ordinances thereof: As wee ſee in a deſert, or willdernes, diverſitie of trees; ſome good, ſome bad; ſome are thornes and brambles; others are vines and fig-trees: nevertheles in reſpect of a *Vineard*, or *Orchard*, they are quite out of the ſame a like.

* *Comment. on 1. Cor. c. 5. v. 12. p. 272.*

3. For his *imperfect communion*, it is a perfect invention of his owne head; for the word of God teacheth no ſuch thing. Againe, where hee ſayth, *they are members of the Church in ſome ſence, and not in another*: this likewiſe is another of his fictions. And obſerve here how hee pleads for the prophaine multitude; juſt as doe the Papiſts for their *Pope*; *in one reſpect hee is a man, in another reſpect hee is more then a man. One way hee may erre, another way hee cannot erre.* But not minding to ſpend much time about the thing; (for the naming of it, is a ſufficient refutation) this I ſay, a man muſt either be, a member of a particular Church formally: otherwiſe hee cannot be reputed a viſible member of it, in any ſence or reſpect at all. If hee can proove the contrary by the word of God, it lyeth him now upon it to doe it.

Iew. Defen. Apol. 6. part. c. 20. Diviſ. 3. p. 784.

In the

In the meane time, let the diſcreet Reader judge, whither hee be not *guilty of venting new conceits and opinions of his owne.* And whither, by theſe *his new conceits and opinions*, hee doe not *gratifie* the *Valentinians*, *Marcionites*, and *Gnoſtikes:* Who (as *Irenæus* [a] reporteth) did ſeeke to bring into the Church mens deviſes. And whither hee doe not gratify the *Trent-Counſell Fathers* [b], and the *Papiſts:* yea moreover the *Cabala*, or *Talmud* [c] of the *Rabbins*, and the *Montaniſts* [d]. For the ſinne, for which theſe chiefly are condemned, is, becauſe they haue broched many lies and beaſtly vanities; as if all things concerning faith and manners, were not contained in the Scriptures.

[a] *Adverſ. Hær. 8.3.c. 7.&l.1.c.1*
[b] *Conc.Trid. Seſſ.4.dec.1*
[c] *4.Eſd.14. 26.48.*
[d] *Tertul.de præſcr. adve. Hær. c. 52.*

Thus wee haue examined *Mr. Pagets* Anſwers, to the allegations of Scriptures, brought by *Mr. Davenport.* Now leaſt hee ſhould complaine againſt me, for ſome partialitie: I thinke it not amiſſe to write a few words touching that Scripture, which hee mentioneth in *pag.44.* namely *Mat. 3.*

If hee cannot find a better ground then this, to lay his *unlimited Baptiſme* upon, ſurely then the ſame will never proove to be lawfull. For 1. the perſons there ſpecifyed, through Iohns doctrine, powerfully caried home to their conſciences: had their hearts deeply wounded ‡ with the ſence of ſinne; and thereupon made open confeſſion thereof. 2. That which they did, was done freely *, and voluntarily. 3. The ſame was accompanied with a deſire *, and purpoſe of amendment of life. 4. They were members of a viſible Church. 5. The Baptiſer, was no ordinary Miniſter: Now then how can *Mr. Paget* hence proove, that men, not humbled by the word preached; not manifeſting any ſorrow for ſinne, not ſhewing any deſire of reformation of life; not members of any particular Congregation; may nevertheleſſe haue their infants, lawfully baptiſed, by a Paſtour or Teacher, they ſaying *Yea*, or *nodding with the head* to ſome queſtions impoſed upon them, or having others to doe it, in their behalfe.

‡ *Paræus Comment.in Mat.c.3. v.6.p.29.*
* *Aret.in Mat.3.pag. 119.*
* *Muſcul.in Mat.3.p. 24.*

I doe not thinke it ſtrange, that *hee could not prevaile* (as hee ſayth) *with Mr. Davenport by ſuch conference in the point:* for in truth, as this allegation, ſo is the reſt there of his talke a *rope of ſand*, as an overblowne bladder that will burſt of it ſelf, and vent the wind thereof without pricking. And thus much for this *Section.*

SECTION V.

WHereas *Mr. Paget* hath ſo often called upon me by name, to proove the *Proteſtation* publiſhed againſt him; to wit, that hee hath bene many wayes injurious to our Congregation. My purpoſe is (by the Lords aſſiſtance) in this, and the following *Sections*; to ſet downe the ſame. And becauſe all our troubles, haue proceeded (as it were) from two cauſes; viz. the Baptiſme of *Non-members*, and the denying of the *Churches power*. I ſhall therefore ſpeake of theſe *two things*, the more fully. And firſt of the Baptiſme: Now the reaſons which I haue againſt it, are theſe.

ARGVMENT I.

To breake that ſacred order, which God hath ſet in his viſible Church, for all his Saints, to keepe and walke by, is a great ſinne.

But to baptize infants, whoſe Parents are not members of any particular Congregation, is to breake that order, &c.

Therefore it is a great ſinne to doe it.

The *propoſition* is evident by theſe Scriptures, *1. Cor. 14. 33. ult. 1. Cor. 5. 13. Num. 23. 9. 10. 11. 21. and 24. 5. 6. 1. King. 14. 1. 17. Son. 6. 4.* The *aſſumption* is as cleare. For let it be obſerved, that unto *all Church-actions*, as there is *Faith*, ſo *order* alſo neceſſarily required: And hence is the difference onely, betweene *Chriſtian-communion*, and *Church-communion*: to practiſe *Chriſtian-communion*, there needeth nothing but viſible Chriſtianity; but to the other, as there muſt be *viſible Chriſtianity*, ſo likewiſe a fore-going joyning, of faithfull people together, in a ſpirituall outward ſociety, or body politike. And unleſſe this thing be ſtrictly obſerved, there will follow many abſurdities, and great confuſion.

This may be further illuſtrated by a ſimilitude, taken from a *Corporation*, to which the Church of God is ſometimes compared. *Epheſ. 2.* Wee know that many, who are no members thereof; are men, of good lives, peaceable, quiet, profitable, worthy and fit enough to be of the company: Notwithſtanding they pertake not in the priviledges

ledges of the freedome; untill themſelves, by due order, are become freemen.

ARGVMENT II.

To uſe thoſe wayes and inventions, in worſhipping God, which are not commaunded of God, in his word, is unlawfull.

But God hath not commaunded in his word, that any Paſtour or Teacher, ſhould baptize ſuch infants, whoſe Parents are without.

Therefore it is unlawfull to doe it.

The firſt part of this reaſon is certain by the whole courſe of the Scriptutes, Pſal.119.113. Deut.12.8. 1.Sam.15.22.23.Hoſ.6.6. Lev.10.1.2.Mich.7.18.Ier.5.31. 2.Chr.26.17.18.19.21.Num. 3.4.Mar.7.8.9.Col.2.8.9.Mat.15.2.to 12. Beſides this is the conſtant ſentence of all the ancient Fathers (as they are termed) & our later beſt Divines; to wit, that *no thing is to be received, or approoved in Religion, which cannot be prooved & confirmed by the word of God.* And therefore *all Traditions, adminiſtrations, good intents, and deviſes of men, without approbation, this way (as vaine, hurtfull, and ſuperſtitious things) are to be rejected.* Thus writeth Tertullian [a], Origen [b], Cyprian [c], Baſil [d], Auguſtine [e], Chriſoſtom [f], Hillarie [g], Euſæbeus [h], Theophilact [i], Luther [k], Eraſmus [l], Zanchy [m], Simler [n], D.Whitaker [o], Mr. Brinſley [p], and others.

The ſecond part of this reaſon is as cleare as the Sun at noonday, and cannot with any modeſt face be denyed. For wee doe not read, any where throughout all Gods booke, that there was ever any ſuch thing impoſed, on the Churches of the *Apoſtolicke Conſtitution*; or that it was at any time practiſed in them.

ARGVMENT III.

If Baptiſme in the new Teſtament, ſucceedeth in the roome of Circumciſion, then ought no infants to be baptized, but ſuch whoſe Parents are (one at leaſt) members of the viſible Church.

But the firſt is true: Therefore the ſecond.

The *Major* is without exception*, granted of all, both Papiſts ‡, & Proteſtants *. The *Minor* is prooved by proportion or paritie, thus: As the Iewes in old time, could not lawfully circumciſe any one, except hee were a member viſibly of their Church; ſo now under the Goſpell, Baptiſme adminiſtred in the Churches of Chriſt, is to be adminiſtred onely unto the members thereof.

a *Lib.4.con. Mar.*
b *Hom.3. in Ler.*
c *L.2.Ep.3.*
d *Moral. Sum.c.14.*
e *Epiſt.59. ad Paulin.*
f *Hom.39. in Act.*
g *In Mat. cap. 12.*
h *Li.5.c.10*
i *In 1.Cor. cap.7.*
k *L. de Bab. capt.*
l *Annot. in Mat.11.*
m *In præc.4*
n *De duab. nat. Chriſt. p.42.*
o *Cont.4. Qu.5.*
p *True watch.p.28.*

* *Col.2.11.*
‡ *Ferus in Mat.28. v. 19.*
* *Aret.Com. in Col.2.11 Pet.Mart. Loc. Com. Claſs.2.c.6. p.400. D.Willet. com.Rom.6. Cont.6. pag. 303.*

See before pag.53.

ARGVMENT IV.

That which God hath ſet a part, to be a ſpeciall ſigne of difference, to diſtinguiſh the children of the Church from them without: ought to be given unto them onely, unto none elſe.

But God hath ſet Baptiſme apart for ſuch an end.

Therefore, &c.

The *Propoſition* is without all controverſy. The aſſumption is evident, by theſe Scriptures, Gen. 17.7.8. with Col. 2.11.12. Rom. 9.4. Act. 2.38.39. and 16.15.33. Mat. 28.19. Moreover this is acknowledged for a ſound truth by many writers; viz. *Polanus*[a], *D. Ames*[b], *Guilliandus*[c], *Mr. Bifeild*[d], the *Doway Tranſlaters*[e], and others. And in ſpeciall excellently *Paræus*: *Baptiſme* (ſayth hee *) *is a worthy priviledge of the Church, and the children thereof: Whereby they are decerned from the children of unbeleevers, becauſe they are reputed from the wombe in the holie Covenant with their Parents; and therefore is Baptiſme, the ſigne of the Covenant given them.*

a Synta. li. 6. c. 51.
b De conſc. l. 4. c. 27. pag. 232.
c Comm. in Rom. 4. v. 4.
d Col. 2. v. 12. p. 57.
e Annot. on Gen. 17. & Exod. 15.
* Comm. in 1. Cor. 7. 14.

ARGVMENT. V.

What act ſoever God promiſeth, not to bleſſe, that may not be done:

But hee promiſeth not to bleſſe the promiſcuous Baptizing in queſtion.

Therefore it may not be done.

The ſecond part, is onely controverſall, which I maniſeſt thus;

If there be no precept, nor example for it, in holy records; then there is no promiſe of bleſſing made to it.

But the firſt is true. Therefore the ſecond.

The premiſes of both parts, are ſo evident, as that (to uſe another mans ‡ words) *hee hath no blood of ſhame running in his veines, that will deny them.*

‡ Mr. Brad. 12. Arg.

Vnto the former reaſons, theſe further may be added. 1. Though,

I beleeve

I beleeve as *Auguſtine* [a], *Cyprian* [b], *Cirill* [c], *Origine* [d], *Nazianzene* [e], *Ambroſe* [f], and many others of the Fathers affirme, that *the Church hath received the Baptiſme of infants from the Apoſtles*; notwithſtand this kind in queſtion, *from the beginning was not ſo*; but an invention lately taken up. Some ſay *Boniface IV.* in the yeare 606. brought it on foot. Others thinke it is not ſo ancient.

2. Whereunto tends it; but to induce the ignorant, to conceive (with the Papiſts) an abſolute neceſſity of Baptiſme [a], that the worke done pleaſeth God [b]; puts away originall ſinne [c]: makes the infant a Chriſtian, and a member [d] of the Church: juſtifyeth him [e]; and that if hee dy withont it, hee cannot be ſaved [f].

3. This cuſtome hindereth many Parents from embracing the way and order of the Goſpell, and cauſeth them (as *Mr. Davenport* * truely ſayd) *to live and die Libertines.*

4. By this meanes Gods name is taken in vaine*, 5. and the holy Sacrament greatly abuſed. Mal. 1. 7. 12. Heb. 10. 29.

6. The Church of God defiled, Hag. 2. 14. 15. Ezech. 44. 7 *.

7. The Miniſter a breaker of his Covenant, Mal. 2. 8. Laſtly, Divine wrath hence juſtly may be feared. I ſay againe, thoſe that offend this way, may juſtly feare Gods puniſhment; becauſe hee doth not manifeſt more diſpleaſure againſt any ſinne, then the prophanation of his ordinances; nor threatneth to inflict ſoorer puniſhments upon any, then offenders herein [a]: And this is the judgment of ſundry of our beſt Divines; viz. *Iunius* [b], *Brentius* [c], *Piſcator* [d], *Paræus* [e], *Cartwright* [f], and others.

a Epiſt. 28. ad Ierem.
b Epiſt. ad Hid.
c Comment. in Lev. c. 8.
d Comm. on Rom.
e In Orat. in S. Lava.
f L. 2. de Abrah. c. 11.
a Rhem. on Rom. 6. 5. 14.
b Id. Act. 22. 5. 1.
c Aqui. 2. Sen. diſt. 3.
d Bellar. de Eccl. mil. l. 3. c. 3. p. 139.
e Rhem. in Rom. 6. Sect. 1.
Pererius in Rom. 6. Diſp. 2. annot. 9.
f Duræus

hb. 8. de Paradox. * Iuſt. Compl. pag. 6. * Fenner princip. Relig. p. 96. and 106. * Neceſſ. diſc. p 95. Plain Declarat. of Eccl. Diſcip. p. 172. a Levit. 10. 2. 4. Chron. 13. 10. b Anal. expl. Levit. c. 10 p. 27. c Comment. in Am. c. 4. v. 4. 6. d Obſerv. 3. in Levit. 10. e In Am. 2. 12. f Catech pag. 102.

SECTION VI.

HOwſoever I could be well contended, in theſe our differences, to deale with *Mr. Pager* by the Scriptures alone, as the booke of all truth; knowing (as *Auguſtine* * ſayth) that *all things, concerning faith and manners, are contained in them.* Notwithſtanding

* De Doct. Chriſt. l. 2. c. 9.

withstanding in regard hee * vainely boasteth, to be *caried away with the streame of the Learned, who concurre in judgement with him, &c.* I haue thought good to make inquirie about the opinions of men, in this matter, betwixt us; as being loth, hee should oppresse the truth, and make all men afraid of it; by making them beleeve, that is desolate, and forsaken of all freinds.

* Pag. 15.

Beginning therefore with our writers: I judge it meet and convenient, to alleadge in the foremost place the mature sentence of Maister *Cartwright*; In his Reply to *D. Whitgift* *, hee writes thus: *I doe see that Maister Doctor doth make of the Holy Sacrament of Baptisme (which is an entry into the house of God, and whereby the familie of God must onely ‡ enter) a common passage, whereby hee will have cleane, and uncleane, Holy, and prophane; as well those that are without the Covenant, as those that are within to passe by; and so maketh the Church no Houshold, but an Inne to receive whosoever commeth*. I will answer therefore allmost in as many words, as the questions be asked, If one of the Parents, be neither drunkard, nor adulterer, the child is holie, by vertue of the Covenant, for one of the Parents sake. If they be both, and yet not obstinate in their sinne, whereby the Church hath not proceeded to excommunication (themselves yet being of the Church*) their child cannot, nor ought not to be refused.* Againe a few lines after, speaking of Papists and other ungodly men: Hee affirmeth absolutely, that *their children ought not to be baptised.*

* Pag. 172. l. 1.

‡ Note that.

* Iust so doth Mr. Paget.

* Note.

In the next place wee will consider the Authour of a certaine Booke, entituled: *The Covenant betweene God and man*; hee there maintaineth this point, which wee here professe: *Baptisme* (sayth hee) *is to be administred to them onely, that are in the Covenant*, and that the Reader might understand, whom hee meanes *to be in the Covenant*: Hee addeth immediatelie; *They are such as professe the faith, joyne themselves together in a fellowship, craue to have their names enrouled, and registred in the Church, and so partake of the manifould graces of God, which are distributed therein.*

Pag. 111. 112.

To these wee will adde Maister *Viret* *, a rare light of the Gospell; and partner with *Mr. Farell*, in planting the Church at *Geneva*, before *Calvin* came there. *None* (sayth hee) *are to be baptised, but the children of the faithfull and beleevers: all except these,*

* Ground. Reli. f. 230.

theſe, are to be inſtructed in the doctrine, before they be admitted thereunto.

Piſcator likewiſe is as plaine as can be. *They onely* (ſayth hee) *are to be baptiſed, which belong to the Church: For as in old time they circumciſed the children of the Iewes, becauſe they belonged to the Church, and covenant, ſo now, &c.* Mr. *Fenner* [a] ſayth the very ſame, ſo *Paræus* [b], *Eraſtus* [c], *Melancton.* [d] *Keckerman* [e] ſpeaking of the lawfullnes of the baptiſing of infants; gives this as the reaſon of it; viz. *becauſe they are members of the Church.* The like ſaying wee find in a Booke, named *a generall confeſſion of Chriſtian Churches. Becauſe God receiveth into his Church, the children with the fathers: Wee ſay by the authoritie of Chriſt, infants begotten of faithfull Parents, ought to be baptized.* Alſo *Beza* * ſayth, *Such as doe permit, all children to be baptized, doe a thing unheard off, in the primitive Church.* Neither may *Tertullians* teſtimony be omitted, ſpeaking (as Iunius interprets him) of ſuch children as were *ſtrangers* from the Covenant of God. *Let them come when they are growne to yeares: Let them come when they have learned, and are taught whetefore they come; Let them then be made Chriſtians, when they can know Chriſt.*

On Mat. ch. 28. Obſe. in v. 19.
[a] Doct. of the Sacra.
[b] In Mat. 3.5.
[c] De excom. p. 18.24.
[d] Loc. Com. pag. 383.
[e] Syſtem. Theol. l. 3. p. 453.
* In 1. Cor. 7.14.

Moreover this is the unanimous confeſſion of all the Reformed Churches, to wit, that *Baptiſme appertaineth to ſuch infants, as are in the Church, and borne of beleevers.* And for this reaſon (they ſay) they adminiſter unto them the ſeale of the Covenant; viz. *becauſe with their Parents, they are received into the Church.* Thus write the Churches of *Saxonie* [a], *Bohemia* [b], *France* [c], *Scotland* [d], *Helvetia* [e], and *Belgcik* [f].

[a] Harm. Conf. Art. 18.
[b] Chapt. 12.
[c] Art. 35.
[d] Haim. Conf. p. 24.
[e] Art. 20. 21
[f] Art. 34.

Object. 1. But this thing hath been in theſe Countries, a long time practiſed; and therefore it is not meet, that ſo ancient a cuſtome, ſhould be laid downe.

Anſw. 1. *When the truth is knowne* (ſayth Auguſtine ‡) *let cuſtome give place unto it. For* * *wee muſt not allwayes imitate whatſoever our Elders have allowed, but try by the Scriptures, whither the things are good, which they allowed.* And thus doe theſe Churches* in their writings profeſſe to the world; that they *judge it of ſmall force in controverſie of Religion, to be urged with the bare ſentences of Fathers, or with the Decrees of Councills, much leſſe with received*

‡ L. 2. Ep. ad Gaudent.
* Ambr. l. 4. Virg.
* A generall Confeſſ. of Chriſt. Church.

custome, or with continuance of time; For wee admit (they say) *no other judge, in matter of faith, then God himself, pronounced in his Word.*

2. By this custome, they give the Anabaptists great advantage; and nihilate the best argument, which our Divines use against them, for the lawfullnes of baptising of infants. And that this is so, let it be observed; that the *Reason*, which they, in this point, doe stick most too, is this, namely, that *children of Christians, by the same warrant*, are now to be baptized, that the infants under the Law were circumcised.* Now I haue prooved before; that no infant under the Law, was to be circumcised, except hee were a member of that visible Church; seeing therefore they leave this patterne; it must follow (as I sayd) that they make the argument voyd, and of no effect; and so refute their owne writings, and destroy againe the things, which they haue builded.

* *Calv. in Mat. 18. v. 19. Gerhard. Harm. Euang. c. 12. pag. 352. Cent. 1. l. 2. c. 4. p. 355. D. Willet on Rom. 6. p. 303. Cartwr. Christ. Rel. c. 37. p. 223*

3. Seeing (by comparing their practise, with their profession) they are not so true to their owne grounds as they ought, this custome becomes the greater blot and dishonour unto them. That they are not true to their grounds, I have manifested before. To which this further may be added. In a Synod held at *Dort Anno 1578.* it was there agreed, that *all Parents before they brought their children to be baptized, should goe unto the Ministers or Elders, that so they might give notice unto the Church, whose child it was, that should be baptized.* Now for what end, should the Parents be enjoyned, to acquaint the *Church-Officers* with this thing; unlesse their meaning was, that none but *members children*, should be baptised. If they had intended, that things should be, as they are now: (baptise all brought to the Congregation) then truely (with reverence be it spoken) they made a very unnecessary *article*; for what need is there, of telling the Church, whose children they are, if all brought there must be baptised. Lastly, let it be considered, whither the unsound doctrine, of the Papists, get not countenance by this *custome*, who teach * that *Gods commaundements, must sometime, give place unto mens traditions.*

* *Ægid. Topiar. in Epist. & Euang. p. 293.*

Object. 2. Compassion towards infants, mooveth many Ministers to baptise them.

Answ.

Answ. Wee may not doe any thing against the expresse will of God, under a pretence to shew mercy unto others ‡; that pitty, which the godly are to manifest, must be *rightly-bowelled**, that is, commaunded of God, both for the matter and manner of it. It is well knowne, that *Origen* ‡, through to much compassion of the wicked, thought that the Divels themselves should be saved at lenght; unlesse men therefore, are carefull to set bounds unto their affections; their affections will lead them bejond their bounds.

‡ 1. *King.* 20.42.
* 1. *Pet.* 3.8
‡ *August. de Civit. Dei lib.* 21. *c.* 17

To conclude this point; my hearts desire is, that every godly Minister, would be pleased, duely to regard these things. It was no dishonour unto *Iob*, that hee tooke the councill of his hand-maid. Neither did it darken *Apollos* reputation, that hee learned some thing of *Aquila* and *Priscilla*. A wise Generall of a feild, dispiseth not the advise of the meanest souldier, in matters of greatest waight. Wee are told of a Papist*, that *wee ought to beleeve a simple plaine Husband man, &c. if hee speake the truth.* For my part, I should not presume to commend, what I haue said, to their judicious consideration, unlesse I had by diligent inquiry first; seene the same to be a truth; and so setled my conscience in the certainty of it.

* *Picus Mirand. an Papa sit supra Concil.*

SECTION VII.

TO let his scoffes alone, which hee merrily puts forth in *pag.* 71.72. I will here give him a direct answer, unto the thing which hee there demaundeth; that is: *What that due power is, by which wee would have the Church to be gouverned, and unto which wee would willingly be subjected.* It is that Polity-Ecclesiasticall, which the Lord Iesus, the King of his Church, hath ordained in the New Testament; and given unto all the Churches of his Saints; whereby they are to chuse, and call into office, such as are fit, and exercise all other spirituall ordinances, in, & among themselves, immediately from him. This gouvernment wee hold, to be the perfection of all, as comprehending in it, whatsoever is excellent in all other *bodies politicall*; As man being the perfection of all creatures, comprehends in his nature, what is excellent in them all: Having *being* with the elements; *life* with the plants; *sence* with beasts, and with the Angells reason.

Those which haue written, about the Politike gouvernment of common-wealths; as *Aristotle* [a], *Herbertus* [b], *Tolosanus* [c], *Bodin* [d], *Iunius* [e], *Danaus* [f], *Richterus* [g], *Althusius* [b], *Contarinus* [i], & others doe mention, three kindes, as lawfull and good. *Monarchicall*, *Aristocraticall*, and *Democraticall*. Now all these three formes, (as the Learned ‡ judiciously obserue) haue their places in the Church of Christ. In respect of him the head, it is a Monarchy, in respect of the Eldership, an Aristocracy, in respect of the body, a popular state.

Further I doe affirme; that this Ecclesiasticall gouvernment, is unchangeable, ordinary, best, and perpetuall; common to all true Churches, and unto which all estates must be subject, as brethren; so every officer likewise: And good reason too, for it is a matter of faith; a point of the Gospell, yea of the substance of it; and necessary to salvation, so farre I meane, as other of Gods ordinances. But not to speake any more of the necessity, and excellency of this *Church Gouvernment*, (there being in print many learned Treatises of it) I will here lay downe my reasons to proove the former Assertion; viz. that *every particular visible Church, hath from Christ absolute & intyre power, to exercise, in, and of herself, everie ordinance of God; and so is an independent body, not standing under any other Ecclesiasticall authoritie out of it self.* And this I will doe, if God permit.

[a] L.5. Pol. c.1. & l.3. c.11.
[b] L.1. Hist. Pol.
[c] Lib.4. c.5:
[d] L.2. c.7. & l.6. c.74.
[e] Par.1. Qu. Pol. Qu.4.
[f] L.4. Pol. c.5.
[g] Dict. axim. 63.
[b] C.32. Pol.
[i] Hist. Venet.
‡ D. Whita. cont.4. Q.1 pag. 14. Refut. D. Down. Serm. l.2. par.2. pag. 106. Pet. Mart. loc. com. Clas.4. c.5. pag. 783. Keckerm. System. S.S. Theol. lib.3. p.400.

ARGVMENT I.

If those Churches, planted by the Apostolique institution, had power fullie in themselves immediately from Christ, to practise all his ordinances: Then have all Churches the like power now.

But the first is true: Therefore the second.

The proposition is cleare and certaine, by these Scriptures, 1.Cor.5.2.3. Act.14.23. 2.Cor.16.2. Col.2.5. 2.Thess.3.14.

The assumption is acknowledged by sundry of our best Divines. *That first gouvernment of the Church* (sayth Mr. Brightman*) *is common to all times, and places; and that it is not to be permitted to be at the arbitrement of men, to follow what way they list, but that alwayes in reforming a Church, wee must have recourse, unto the first*

* On Revel. chap.2. p.65 edit.3.

first beginnings, to the which, as our onely rule, wee must call back whatsoever strayeth from it, and that they are not to be turned & tuned according to the crookednes, and jarring sound of the succeeding Churches. Mr. *Parker* * hath in effect the very same speach; so Mr. Cartwright *, and B. Bilson * likewise. Hooker gives a reason for it; namely, because *the first state of things was best, &c. and therefore it must needs follow, that customes, Lawes, and Ordinances, devised since, are not so good for the Church of Christ; but the best way is to cut off later inventions, and to reduce things unto the ancient state, wherein at the first they were.* And this agrees with Tertullians * saying of old: *That is truest which is first, that is first which is from the beginning, that is from the beginning, which is from the Apostles.*

* Polit. Eccl. l. 1. c. 23. pag. 59. & l. 3. p. 95. & 300.
* Repl. to Whitg. l. 1. p. 25. 26.
* Perpet. Gouvernm. pag. 3.
Eccl. Polit. l. 4. p. 148.
* Cont. Mar. l. 4. & 5.

ARGVMENT II.

If Christ in Mat. 18. 17. where hee saith, Tell the Church; *doth meane a particular Congregation: Then hath every particular Congregation, an intyre power, in, and of it self, to exercise Ecclesiasticall gouvernment, and all other Gods spirituall ordinances.*

But the first is true: Therefore the second.

The proposition is cleare, and certain, maintained by the most judicious Divines; viz. Vrsinus [a], Zwinglius [b], D. Andrewes [c], Chemnitius [d], Aretius [e], Pelargius [f], Hunnius [g], Vatablus [h], Munster [i], Beza [k], Erasmus [l], D. Whitaker [m], Cartwrith [n], D. Fulke [o], Parker [p], and others.

The Assumption is prooved thus: *That Church, which Christ intendeth in Mat. 18. hath absolute power in, and of it selfe to performe all Gods ordinances, but Christ intendeth in Mat. 18. a particular Congregation: Therefore everie particular Congregation hath absolute power, in, and of it self, to performe all Gods Ordinances.*

Moreover let it be observed; that this Church in Mat. 18. is given as a plat-forme, or example unto all Churches, to walke by. As Moyses was to make the Arke in every respect proportionable unto the patterne, which hee saw in the Mount; even so, &c.

a Explica p. 2. p. 534.
b Explan. Act. 8.
c Tort. tort. pag. 42.
d In Mat. 18. 17.
e Idem.
f Idem.
g Idem.
h Idem.
i Idem.
k De Eccl. l. 1. ca. 13.
l Paraph. in Mat. 18.
m De Rom. Pont. cont. 4. Q. 1. p. 86
n Confut. Rhem. in Mat. 18.
o Idem.
p Polit. Eccl. l. 3. p. 79.

ARGVMENT III.

Whatsoever was commaunded to the 7 Churches to be practised by each of them, apart, in, and for themselves; that no Church of God must now omit.

But Ecclesiasticall gouvernment, was commaunded to the 7 Churches to be practised by each of them, apart, in, and for themselves.

Therefore no Churches of God must omit the practise of Ecclesiasticall gouvernment, apart, in, and for themselves.

The proposition cannot be doubted off. For as *Chytraus* [a], *Artopeus* [b], *Bullinger* [c], *Brightman* [d] and others write. All Churches from these, ought to learne, *what gouvernment to exercise; what doctrines to teach; what persons to excommunicate; who to receive, and to comfort, and the like.*

The assumption is prooved clearely in chap. 2. ver. 2. 14. 20. &c. Moreover *Mr. Perkins* * (speaking of those Churches) sayth: *God gave to every of them, power and authoritie to preach the Word, administer the Sacraments, represse evill men, decerne false Prophets, & to exclude all obstinate sinners from all spirituall priviledges among them.*

a In Rev. c. 1. p. 29. 54.
b In cap. 1. p. 11.
c In Rev. 2. Hom. 8.
d In Rev. 1. 2 & 3. ch.
* Expos. upon ch. 2. v. 20. & ch. 3. v. 7.

ARGVMENT IV.

If the Church of Corinth, had power and authoritie within her self; to exercise Ecclesiasticall gouvernment; Yea and did it, I meane the Ministerie, and the rest of the Church there: Then ought not particular Congregations now, to stand under any other Ecclesiasticall authoritie out of themselves.

But the first is true: Therefore the second.

The first part is unquestionably certain; and of this judgement was *D. Willet* [a], *D. Fulke* [b], *Zanchy* [c], *Bucer* [d], *Piscator* [e], *D. Andrewes* [f], *Pet. Martyr* [g], *Polanus* [h], *D. Feild* [i], *Paraus* [k], *Zwinglius* [l], and others.

a Cont. 9. Cent. 1.
b Answ. to the Rhem. 1. Cor. 5. 4.
c In præcep 4. c. 19. p. 688
d De Regn. Chr. l. 1. c. 9
e In 1. Cor. 5. Obser. 1.
f Tort. tor. pag. 42.
g 1. Cor. 5.
h Synt. Theo. l. 7. c. 19.
i Of the Church. l. 1. c. 5.
k In 1. Co 5 de Eccom.
l Epichir. de Can. Missæ, & ad Valens. comp.

Againe

Againe whereas the Papists, and Hierarchy doe say (much after *Mr. Pagets* new doctrine) that the Church of Corinth had not sole and alone authoritie, in it self, to exercise Ecclesiasticall gouvernment; our writers viz. *Mr. Cartwright* *, *Mr. Parker* * & others, doe soundly refute them, and proove the contrary by many reasons.

* *Refutat. Rhem. 1. Cor. 5. 4.*

The latter part is prooved before, in the *Minors*, of the 1. and 3 arguments.

* *Pol. Eccl. l. 3. c. 4. p. 17. 18. &c.*

ARGVMENT. V.

Such actions the Church may lawfullie doe, wherein no Law of God is broken.

But there is no Law of God broken, when particular Congregations doe, in, and among themselves exercise all Gods ordinances.

Therefore they may lawfully doe it.

The proofe of the proposition, doth arise from the definition of sinne; which as Augustine [a] & Ambrose [b] truely define it; *is either a deed, or word, or thought, against some Divine Law.* Lombard [c], Aquinas [d] and other Schoolemen (as they are called) agree hereto.

[a] *Cont. Faust. l. 22. c. 27.*
[b] *Lib. de Paridis c. 8*
[c] *Lib. 2. & 35.*
[d] *Th. 12. Qu. 71.*

The assumption is manifested in our first Argument, the first part of it.

ARGVMENT VI.

If the Apostle gave commaundement unto the Eldership of Ephesus, for the whole administration of all ordinances in that Church. Then may the Eldership of every particular Congregation, administer among themselves all Gods ordinances.

But the first is true: Therefore the second.

The *Major* is prooved two wayes. 1. By Scripture Act. 28. vers. 17. 28. 2. By the testimony of the learned *Whitaker* *.

* *Rom. Pont. Cont. 4. Qu. 1. c. 1. p. 12 Cont. 2. Qu. 5. c. 6. pag. 281. 284.*

The *Minor* is undeniable: For as *Mr. Brightman* ‡ sayth, *there was one forme of gouvernment in all Churches, namely, that that is delivered us in the acts of the Apostles, and the rest of their writings.*

‡ *On the Apoc. ch. 12 pag. 505.*

ings. There are extant at this preſent divers Treatiſes *, to proove that Chriſt hath inſtituted but one onely *forme of Church gouvernment*, common to all Churches, ordinary, perpetuall, and beſt.

* *See Park. Pol. Eccl. l. 2 c. 40. p. 324. 325. &c. Defen. of godly Min. agai. Bridg. ſtaund. p. 133. 134. &c.*

Thus wee haue prooved the affirmative part of our aſſertion, to wit, that *every particular Congregation hath power in, and for it ſelf, immediatelie from Chriſt, to exerciſe Eccleſiaſticall Gouvernment, and all other Religious ordinances*; wee will now ſpeake a little of the other part; that is, proove that *particular Congregations doe not ſtand under any other Eccleſiaſticall authoritie, out of themſelves*; viz. *Claſſes and Synods.*

ARGVMENT VII.

Such Offices and callings, without which the Church of God is complete, and perfect, for Gouvernment, are ſuperfluous and humane.

But the Church of God may be complete, and perfect, for Gouvernment, without Claſſicall and Synodicall Offices and callings.

Therefore, theſe Offices and callings, are ſuperfluous and humane.

This argument the Proteſtants haue uſed againſt the Pope; and the Reformiſts againſt Biſhops, Arch-Biſhops, Chancellours, &c. Now the ſame is every-way as firme and good, againſt Synods & Claſſes; for without them, the Church of God, is fully brought to complete perfection and unity. D. Fulke * confidently affirmeth ſo much. That which D. Whitaker * writes of generall Councills, is by Mr. Parker * applyed, (and rightly) unto particular Synods. *The Church of God* (ſayth hee) *can well ſubſiſt without them, for ſhe was ſometimes without them: beſides wee are not bound by any ſpeciall commaundement of God to haue them.*

* *Learn. Diſc. Eccl. Gouv. pag. 10. 11.*

* *De Conc. Qu. 1. p. 22. 23.*

* *Polit. Eccl. l. 3. p. 133.*

ARGVMENT. VIII.

Whatſoever Gouvernment cannot be found commaunded in the writen Word of God; ought not to haue any place in the Church of God.

But

But the Gouvernment of Classes and Synods, over many particular Congregations, cannot be found commaunded in the writen Word of God.

Therefore it ought not to haue any place in the house of God.

The first part is grounded upon these Scriptures, Esa. 8. 20. Mat. 2. 8. ult. 1. Thess. 5. 21. Gal. 5. 1. 2. Tim. 1. 13. Likewise this is the judgement of many learned men. Athanasius * sayth, *The Ecclesiasticall Canons, come from the Apostles.* Cyprian ‡ sayth, *From the Scriptures doe spring, and thither doe returne, whatsoever the Ecclesiasticall Discipline doth require.* Iulius * sayth, *Not shew of eloquence, but Apostolicall Canons are required.* Mr. Cartwright ‡ sayth, *Nothing should be placed in the Church, but what God in his Word hath commaunded.* The like Theodoret [a], Ambrose [b], Ignatius [c], Augustine [d], Cyrill [e], and others.

The second part is also as manifest; for if wee once grant (as all Learned haue granted) that the Churches of the Apostolique constitution, were independent bodies, and exercised Ecclesiasticall gouvernment, in, and of themselves; then it must follow, that Classicall Assemblies, &c. haue their *rise* wholy, from the pleasure and will of man.

* *Epist. in præ. ad Orthod.*
‡ *Diaco. &c. quæ Athan. Apo. 2. inseritur.*
* *Repl. to D. Whitg. l. 1. p. 25.*
a 1. Cor. 11.
b *In* 1. Co. 7
c *Epist. 2. ad Smyrn.*
d *Epist.* 119
e *In Ioh.* 1.

ARGVMENT IX.

That Gouvernment, which meerly tendeth unto the taking away, from particular congregations, their due power is unlawfull.

But the Gouvernment of Classes and Synods (as they now are) doth meerly tend unto the taking away from particular congregations their due power.

Therefore that Gouvernment is unlawfull.

a L. 3. Offic.
b Instit. l. 1. tit. 1. p. 2.
c δίκαιον
d Iure. Funger. Etym. Trilin. p. 4050.

The Major of this argument, may easily be prooved by sundry places of Scriptures; viz. 1. Thessal. 4. 6. 3. Ioh. 9. Prov. 22. 28. Deut. 19. 14. Gal. 5. 1. Also, it is grounded upon the definition of *justice*; which is, as Tully [a], Iustinian [b], and others say, *to give every one his owne.* And so much imports the word according to the Etymologie, or precise signification of it; both in Greeke [c], and Laten [d].

The Minor is as manifeſt: 1. by *Mr. Pagets* owne teſtimony in pag. 66. where hee confeſſeth, that they haue concluded among themſelves in their Synods, that no particular Congregation, without the leave and conſent of the Claſſis, *ſhall proceed to the election of Miniſters, excommunication of offenders, and the like.* As they have gone in this act, farre bejond their calling; (for as *Mr. Barlow* * ſayth: *No man under the degree of a Prophet, or an Apoſtle, may preſcribe Gods Church and children patternes:*) ſo by it: is the whole power of Churches (in a manner) taken quite away. For inſtance; ſay the Claſſes and Synods, will not permit, that a Congregation ſhall reject ſome convicted Heretickes; then they muſt (if they will beleeve *Mr. Paget*) let them alone in their communion, againſt Gods expreſſe commaundement; and ſo obey men rather then God. Againe put caſe, ſome Churches doe want Miniſters, yet notwithſtand, if the Claſſes and Synods will not give them leave, to chuſe any, except unfit and inſufficient perſons; then it ſeemes by this *Synodall Canon*, they muſt take ſuch, or remaine deſtitute ſtill.

† *Expoſ. on 2. Tim. 1. v. 13. doct. 6 pag. 357.*

Tit. 3. 10.

Againe, this is cleare by their practiſe likewiſe; for albeit they are no members of our Church; notwithſtanding they take authority over us, and over our Elderſhip too; yea in truth, ſo much authority, as any Lord can doe over his ſervant; for ſo long as hee doth what his maiſter will haue him doe; hee is left alone; but if hee meddle with things againſt the others liking, hee is immediately commaunded to ceaſe, and ſo muſt not proceed further. Now what is our caſe otherwiſe? ſo long as wee doe that, which contenteth *Mr. Paget* and them, wee are ſuffered; otherwiſe though wee doe jointly conclude an action yet; it muſt not ſtand: for wee are told, *it doth not belong unto us* *, and therefore muſt give it over. So that in the words of the Prophet ‡, wee may juſtly complaine; *Woe unto us wee are ſpoyled.*

* *So ſaith Mr. Paget in his anſw. to a certain writing, given in the Conſiſt. Mar. 12. 1632.*

‡ *Ier. 4. 13.*

See before pag. 16. 17. 18.

ARGVMENT X.

It is a ſinne againſt God, to add any thing, to that forme and manner of ordering Churches, which Chriſt our heavenly Prophet, hath ſet forth unto us in the New Teſtament.

To ſubject particular Congregations, under any other Eccleſiaſti-

call

call authoritie, out of themſelves, is to add unto that forme & manner of ordering Churches, which &c.

Therefore it is a ſinne to doe it.

The propoſition cannot be excepted againſt; for the Scriptures herein are evident, Deut.4.2. Ioſh.1.7. Prov.30.6. Gal.3.15. Rev. 22.18.19. If it be a capitall crime, to adulterate the Kings coyne: How much more, &c. And of this judgement are many learned men; viz. Auguſtine [a], Baſil [b], Chriſoſtome [c], Cyrill [d], Bede [e], Cope [f], D. Abbots [g], Brentius [h], Mr. Cartwright [i], Melancton [k], Elton, and others.

The Aſſumption cannot for ſhame be denyed; onely becauſe the weight of the controverſy leaneth upon it, I will ſpeake further of it, in the next Section.

There are yet other reaſons to proove our Aſſertion; the which I will here lay downe more briefly.

1. If every Elderſhip haue alike and equall power, as Hierome [a], Cyprian [b], Bucer [c], and others affirme; then may not the Officers of one Congregation, ſeeke by authority to ſuppreſſe the acts and decrees concluded in another.

2. It is againſt ſence, that a Miniſter ſhould undertake the care of more Churches then one onely: who reads in Scripture of *a ſteward* over many families, a ſheepheard over divers Flockes, &c. *Nature hath ordained* (ſayth Ariſtotle *) *one unto one.*

3. Is it alike thing, that the Claſſicall power, ſhould be of Gods approoving; and yet hee never mention it in his word. This argument the Hierarchy ‡ uſe againſt Popiſh Offices; and the Reformiſts * againſt theirs. Now let the diſcreet Reader judge, if it proove not the point in hand as well. Here I may not omit Zwinglius * ſpeach, ſpeaking of Synods: *Wee willingly beleeve* (ſayth hee) *that you are a repreſentative Church; for a true Church you are not. But I pray you ſhew us, whence you fetch this name? Who hath given you this name? who hath given you power to make Canons, impoſe things on mens ſhouldiers, grieve their conſciences, &c.* And a little after hee ſayth: *Of this repreſentative Church, I find nothing in the Holy Scriptures, out of mens deviſes any may faigne what they liſt; wee reſt in the Holy Scripture, againſt which thou mayſt*

a L.30.c.18.cont. Fauſt.
b Moral.c.14.
c In Agg.c.1
d In Levit. l.9.
e In 1.Pet.5
f In Prov. 30.6.
g Agai.Hill. pag.15.
h In Exod. 35.p.168.
i In Prov. 30.6.
k Vpon Col.2 23.p.381.

a Ep.ad Ena.
b L. de unit. Eccleſ.
c De Reg. Chr. l.1.c. 15.

* Lib.1.c.2
‡ Iew.Defe. Apol.2.par. c.3. diviſ.5.
*D.Laten. Syons Plea p.9.
* Zwingl. Art.8.expl.

not attempt any thing, if thou be a Christian.

4. Whosoever shall deny our afore-said assertion, must of necessity hold, two distinct formes of Church gouvernment to be lawfull; one where particular Congregations doe in, and of themselves, exercise all Gods ordinances; the other where they stand under another Ecclesiasticall authority out of themselves. Now to hold this, is directly all one, as to hold two wayes to heaven; distinct and opposite in themselves, which is very scandalous in Religion, and that which cannot stand with truth.

5. Let it be observed, that for this reason (among others) the Learned ‡ say, the Pope is Antichrist; viz. because hee will haue men to appeale from their owne Churches unto him; and to stand unto his sentence and decree. And doe not, the Classicall Assemblyes and Synods, take upon them, an authority much like to it, in subjecting many Congregations to them, requiring appeales to be made to them, and that the *Iudicatory* (as *Mr. Pagets* * phrase is) belongeth to them; as if their power were above all Churches.

‡ *D. White. cont. 4. qu. 4 Chamier. l. 6. conject. 2*

* *In his Letter given into the Consistory.*

6. VVhat more meet, and reasonable; then that every mans case be there heard, and determined, where the fault was committed; so sayth Cyprian *, *It is not fit that they, over whom the Holy Ghost hath made us overseers, should goe too and fro.* Hee speaketh of carying matters away from their owne Church, unto others *.

* *Cypr. lib. 1 Epist. 3.*
* *See pag. 35. 36.*

7. Note, the effect, if it should be otherwise; which is, that every particular Congregation must hence necessarily loose her owne proper right in gouvernment, and so of a Mistres become a servant: in stead of being superiour, wilfully vassall and enslave her self, which thing is contrary to Gods will, revealed in his word *.

* *Gal. 5. 1. 1. Co. 7. 23 2. Ti. 1. 13 Heb. 4. 14. Revel 2. 25*

8. Seeing the Apostles, whersoever they constituted any Church, with doctrine, immediately established in it, Ecclesiasticall gouvernment ‡; for without this (as *D. Ames* * sayth) *there could haue beene no coubling of the parts and members together.* It must needs follow, that the primitive Churches were *indepenent bodies, and stood not under any other Ecclesiasticall authority out of themselves.* Now how *Mr. Paget* will be able to proove a change of this gouvernment, I doe not yet see: especially, considering that the Learned (as I shewed before *) doe hold, that there is but *one certaine, necessary, and perpetuall forme, and manner of ordering Churches.* And this also is the judgement of Calvin [a], P. Martyr [b], D. Bilson [c], yea

‡ *Park. Pol. Eccl. l. 1 20*
* *De consc. l. 4. c. 24. pag. 214.*
* *Pag. 72.*
a Calv. ad Sad.
b In Rom. 3. 21.
c Perp. Gov. 338. &c.

yea the Confeſſion of the Churches of *France* [d], of the *Low Countries* [e], and *Scotland* [f], in a word to this the Papiſts [g] aſcent.

9. By the titles given to all particular Congregations, it appeares evidently; that Eccleſiaſticall authority is (or at leaſt ought to be) in every one of them, diſtinctly, wholie, intyrely; viz. a *Kingdome* [h], a *Family* [i], a *Body* [k], a *Queene* [l], &c. For what more ſenceles, then to ſay, a Kingdome, or family, ſtanding under another Politicall, or Oeconomicall gouvernment out of themſelves; a body having all parts and members, and yet may neither receive in, nor put out without anothers leave and conſent; many ſuch abſurdities * followeth *Mr. Pagets* lately-deviſed Tenets.

10. The acts of the Apoſtolique Churches proove directly our aſſertion: For it is without all contradiction, that they elected their owne Miniſters, excommunicated offenders, ſent meſſengers, and performed all other *Church matters* among themſelves.

Laſtly, let it be obſerved, that *Mr. Paget* in this, accordeth with the Papiſts *, and Hierarchy *; for they ſay (as hee doth) that *particular Churches are not independent bodies, but ſtand under another Eccleſiaſticall authority out of themſelves.* The which thing our writers deny, and proove the contrary.

By this time I ſuppoſe the indifferent Reader perceiveth, that the Scriptures, are every way for us, and againſt *Mr. Paget*, in this controverſy betwixt us. Now hee ſhould doe well, ſeeing wee diſpute about a matter of faith, appertaining to life and ſalvation; to reſt in them, as the onely touching for triall of all truth.

Notwithſtanding conſidering hee makes ſo much a doe, about the *multitude of learned and Godly Miniſters, being of the ſame judgement and practiſe with him.* (according as *Feſtus* knowing *Paul* to haue appealed unto *Cæſar*, did reaſonably reſolve, ſaying, *Unto Cæſar ſhalt thou goe*, ſo) I am well contented to heare what reverend and judicious Authors doe ſay herein: And if *Mr. Paget* will ſtand unto their Teſtimonies, I doubt not, but to make it manifeſt, that (as the Scriptures ſo) they are alſo with us; and ſo much ſhall be declared in the next Section.

[d] *Harm. conf. art. 29*
[e] *Harm. art. 30.*
[f] *Treat of the Diſcipl. of that Church.*
[g] *Sander. viſib. Mon. l. 1. c. 6.*
[h] *Mat 3. 2.*
[i] *Eph 2. 19.*
[k] *1. Cor. 12. 20.*
[l] *Pſal. 45.*
* *See Park. Pol. Eccl. 3. p. 23. & 321. 322. Ium. Eccl. l. 1. c. 4. D. Whitak. cont. 4. Qu. 1. p. 38. * Bellar. de Eccl. l. 5. c. 5 * D. Downa. D. Bridges, & others.*

Pag. 73.

SECTION VIII.

THe allegations of the Learned, which I purpose here to set downe, shall be taken, 1. From Papists. 2. Lutherans. 3. Calvinists. 4. English Conformists. 5. The Non-Conformists. 6. Ancient Writers: And lastly the Confession of Reformed Churches.

Howsoever *Romes-Champions* * will haue none now, to meddle with Church-Gouvernment, but *Preists*, *Bishops*, *Prelates*, &c. yet they doe acknowledge, that *in the primitive Church, according to the precept of Christ in Mat. 18. offenders, after the first and second admonition, were brought to the whole Congregation: met in one place together: that is, the Christians with their Bishop, or Pastour; and there, if they continued impenitent, by the consent and approbation of all, they were excommunicated by the Minister* *. Marke (I pray thee Reader) the marvelous efficacy of the truth, which forceth a testimony thereof, even from them, that are to it, the greatest enimies. It is here ackowledged (as the truth is) the right of Eccleasiasticall Gouvernment, at first was in the body of every particular Congregation; there lay the *due power*: I doe not say *chiefly*, but *wholy*; so that what spirituall power is now assumed above this: whither it be Papall, or Episcopall, whither it be Classicall, or Synodall, they are, *humane ordinances*, and apparent violation, of a divine institution.

* *Bellarm. de verb. Dei l. 3. c. 5. Rhem. in Mat. 18. 17. & 1. Cor. 5. 2. Ægid. Topi. Conc. in Ep. & Euangel. p. 280. Stapl. de auth. Eccl. cont Whita. c. 1. c. 1. Sect. 5. * Sculting. Hier. Anar. l. 11. p. 134*

Others of them speake * as plaine: *All Ecclesiasticall authority, primarily, properlie, and essentiallie belongeth to the Church, to the Officers instrumentallie Ministerially, and so farre onely, as it respecteth the execution of it.* Here is nothing sayd to justify Ministers, in taking more authoritie, to themselves, then they grant their congregations; but a testimony to the contrary; For what they doe, is onely *Ministerially*; as the servants of the Church; and therefore a most unseemelie thing (without the Churches fore-knowledge, liking and consent) to make acts or decrees; but more, to bind men to the keeping thereof, whither they will or no.

* *Saravia cont. Bez. pag. 62. Schol. Paris. in Pol p. 6.*

To these wee will adde *Alphonsus* [a] *de Costro* and *Franciscus Victoria* [b], the Maister of *Canus*; both these affirme, that *all Bishops doe*

[a] *L. 2. c. 24. de inst. Har.*
[b] *In relect. de potest. Eccl. Qu. 2.*

doe receive jurisdiction and power immediately from God. If so, then one needs not to seeke anothers authority; for every one in his owne Church, may lawfully administer all Gods ordinances, whither others, otherwhere doe like or not. Thus God, who brought light out of darknes; ordered these mens tongues, to give witnes unto his truth.

Neither may *Cusanus* * words be unremembred; who speaking on this place, *To thee will I give the kees*, sayth, *this promise of Christ, must be referred unto the whole Church.* *Sanders* ‡, *Scultingius* *, and others of them, give the same exposition; viz. that, *when Christ promised Peter the kees, hee in person presented the bodie of the Church.* According to these mens writing, the power of binding, and loosing, election of Ministers, deposition, and the like, is *in the bodie of the Congregation*; if so, then Classes and Synods have it not. I mean of right.

* *De concor. Cathol. l. 1. c. 11. & c. 14. 15. 16.*

‡ *De visib. Mon. l. 1. c. 6.*

* *Hierarch. Anarch. l. 4. pag. 103.*

Iohn Ferus a Frier of S. Francis Order; but godlier then the common sort; intreating (in his Commentaries writen on the Actes) of the example of Peter, how hee was required to render a reason of that, which hee had done; maketh this note upon it: *Peter the Apostle, and chiefe of the Apostles, is constrained to give an account to the Church, neither doth hee disdaine it; because hee knew himself not to be a Lord, but a Minister of the Church. The Church is the Spouse of Christ, and Lady of the House: Peter a Servant and Minister; wherefore the Church may not onely exact an account of her Ministers, but also depose them, and reject them altogether, if they be not fit. So did they in old time verie often: But wicked Bishops now will not be reproved, no not of the Church, nor be ordered by it; as though they were Lords, not Ministers* *. What can be more for us then this? For hee absolutely grants us the thing, which wee stand for: that is; that the Church is above her Officers, and therefore may require, when there is just occasion, a strict account of their actions. Yea more, if she find them unfaithfull, (whether it be in carying themselves more like Lords then servants, or in stead of executing the degrees, and sentences of the Church, devise Lawes against her; or in stead of maintaining her right, freedom and priviledges, seeke to bring her into bondage,) she may put them downe, and place better in their roome.

‡ *Such as Bucanan describeth in his Franciscanus.*

* *Fer. in Act. 11.*

But

But it seemes by *Mr. Pagets* question in pag. 82. if hee had bene in Peters place, hee would not have had his matter *debated and discussed openlie before the whole multitude of the Church*; notwithstanding I cannot see, how hee could haue avoyded it, seeing there was then no Classes for him, to haue made his appeale unto.

I could here produce others of them; viz. Gratian [a], Gregorie [b], P. Æneas Silvias [c], Pope Anacletus [d], Sixtus Senensis [e], Thomas of Aquine [f], Alexander of Ales [g], Iohn Scott [h], &c. some affirming that the *greateſt authoritie is in the Church*, that *the kees were given to all the Apoſtles*; others that *all Bishops are equall in power*, and the like. But wee will leave these men, and come to more authenticke witnesses.

It is affirmed by the *Centuries* of *Meydenburg*, that from Christs ascension, unto Trajans * time, which is about a 100 yeares, *everie particular Church was gouverned by the Bishops, Elders, and Deacons of the same.* Moreover describing the state of Christian Churches, from *Trajans* * raigne unto *Severus*, (that is, from the yeare of Christ 100 to 195) thus they write: *If any read the approoved Authours, of this age, hee shall see that the order of Gouvernment was popular; for all Churches had equall power of teaching purelie the Word of God, administration of the Sacraments, excommunication of Hereticks, and wicked persons, loosing the penetent; the election and ordination of Ministers, and the deposition of them againe for just cause.*

Mr. Brightman * comes Lower downe, even unto Constantines time, and is of opinion, that *the primitive puritie of Church Gouvernment, was not yet defloured, with the dregges of mans invention: Neither had Satan brought in Prelaticall pride into the sheepfould of the Lord: but the Pastours looked every one, to the health of his owne Flocke.* Hence it appeares, that for the space of 200 or 300 yeares, after Chrlst *; every visible Church, had power, to exercise Ecclesiasticall Gouvernment, and all other Gods spirituall ordinances (the meanes of salvation) in, and for it self, immediately from Christ. And this is a thing so certainly true, as I thinke *Mr. Paget* himself, will not haue the face to deny it.

[a] *Caus. 11. q. 3. 6.*
[b] *Lib. 4. Epist. 8. 2.*
[c] *De gest. Conc. Basil. lib. 1.*
[d] *Dist. 21. c. in nov. Test.*
[e] *Bib. San. l. 8. annot. 171.*
[f] *In 4 sent. dist. 2. 4. qu 3. art 2.*
[g] *Sum. Theo. part. 4 qu. 20. me. 5. 6.*
[h] *In Magist. sent. l. 4. dist. 19. art. 1.*
* *Cent. 1. c. 4. Cent. 6. 7. Col. 591.*
* *Cent. 2. c. 7 p. 134. 135*
* *On Rev. ch. 12. pag. 505. 506.*
* *See Mr. Iacob necess. Reform. pag. 57. &c.*

What authoritie then (to use anothers * speach) *had others after the Apostles death, to change the Apostolike Gouvernment?* But seeing they haue done it; what must wee doe? Thus? leave their inventions, and returne backe, to the Churches of the Apostolique institution; and from them, take our patterne and platforme, to walke by, and thus God teacheth [a] us to doe: and learned men also; viz. Arnobius [b], Ignatius [c], Iulianus [d], B. Iewel [e], D. Rainolds [f]. and others. But to goe foreward with our witnesses.

From these, let us ascend to the very first worthies, who haue brought us a great part of the light of the Gospel in this later age, Zwinglius ‡ and Luther: The first sayth thus*: *Excommunication is not in the Bishops, gathered together in a Synod, but the right and power thereof, is in the Congregation: And therefore according to Christs commaundement in Mat. 18. Offenders ought to be brought to the Church, whereof they are members* ‡, *and being obstinate by the Church, the Pastour pronouncing the sentence, are to be cut off.* Againe concerning calling to the Ministery, hee sayth ‡, *The right of election is in the whole Church.*

Mr. Luther, another excellent witnes of Christ, affirmes *, that *the Church hath the right and power to judge of any doctrine, also of calling the Ministers of the Gospell, or, if they cease to be faithfull, to depose them.* But is not this contrary to *Mr. Pagets* new opinion? yea altogether: For though a Congregation should haue just cause to put downe some Officers; notwithstanding (by his grounds) if they appeale unto Ministers of other Churches, and they judge them fit to continue in their places, then must they be left alone, how vile soever they are; so that to speake the truth, the power which hee alloweth unto particular Congregations; is just nothing.

Chemnitius, another famous man, and of rare learning among the followers of Luther, is herein with us likewise; for hee testifyeth, that *election* *, *excommunication, examination of sentences* ‡ *&c. belong unto the whole Church.* Againe obserue what hee attributeth in another place to the Congregation; what to the guides thereof: To the first *power* *, to the later the *administration of it.* Melancton * hath the like distinction. I could here mention many others of them, which consent, with us fully; as *Sarcerius* a, Bren-

* *B. Bilson agai. Semin. p. 221.*
a *Eze. 20. 18 Exod. 23. 2 Mat. 15. 24. &c.*
b *Lib. 2. con. Gent.*
c *Epist. ad Philadil.*
d *De Bapt. Heret.*
e *Defe. Apol. 6. pa. c. 16. div. 2. pag. 762.*
f *Confer. 195. 459.*
‡ *Hee was no Lutheran.*
* *Ad Valen. Comp.*
‡ *Art. 31. Explat. Epichirisis de Cænon. Miss.*
‡ *Ecclesiastes.*
* *Tom. 2. pag. 374.*
* *Exam. par. pag. 226. 227. 228.*
Harm. in Mat. 18. 17
‡ *Exa. Con. Trid. part. 1. p. 3.*
* *Exam. c. 6.*
* *Loc. com. tit. de reg. Christ.*
a *In Mat. 18.*

Brentius [b], *D. Rungius* [c], *Hunnius* [d], *Osiander* [e], *Salneccer* [f], *Pelargus* [g], *D. Mylius* [h], *Hegendorphin* [i], *&c.* none of these hold (as *Mr. Paget*) that particular visible Churches, are *noun-adjectives*, cannot stand without Classes and Synods; but on the other side, they grant them (I mean to the Eldership and Brethren) right and power, to practise in, and among themselves all Gods ordinances.

For those now, whom (for distinction sake) wee name *Calvinists*; these men (I take it) are *the multitude of Godly and learned Ministers, which doe* (as hee sayth) *agree in judgement and practise, with him.*

Now before I come to lay downe their particular allegations, touching our point in controversy: This I desire may be observed; that it cannot be manifested, (as I am perswaded) that there is, among them all, one Authour, which hath in his Commentaries on the Scriptures, taught the doctrine maintained by *Mr. Paget* here against us. It is true, some of them, grant to the Eldership greatest authority; others to the body of the Congregation: Notwithstanding, none haue bene so erronious, as to say, that the whole Church (I meane Officers and Brethren) wants authority to performe in, and for it self, all *Church-services*. Now for the Authours.

Peter Martyr [a] in his common places, making the Church a Monarchy, in respect of Christ, an Aristocracy in respect of the Elders; addeth also, that *because there are matters of great weight, and importance, referred unto the people, as excommunication, absolution, chooſing of Ministers, and the like; it hath also a consideration of a popular gouvernment.* Of the same judgement was Iunius [b], *The whole Church* (sayth hee) *ought to chuse, that is, the body consisting of the Eldership and people, by equall and common voyces. This is the right manner of chooſing Ministers.*

With them joynes Musculus [c], Viret [d], Bullinger [e], Danæus [f], Gualter [g], Sybrandus [h], D. Mornæus [i], Morell [k], Tilenus [l], &c. all these, I say, doe directly affirme the same thing; viz. that all particular visible Churches, haue full power to ordaine and chuse among themselves fit Ministers. Neither can it be gathered (to my knowledge) anywhere in their writing, that unto a full and complete calling of *Church Officers*, any more Eccleſiasticall authority and power

b Exegeſ. in Ioh. 12.23.
c In 1. Cor. 5.3.4.
d In Mat. 16.
e Harm. in Mat. 18. 17.
f In Act. 6.
g In Act. 6. & 14.
h In 1. Cor. 5
i In Act. 14.

a Claſſ. ch. 5 ſect. 9.
b Eccl. l. 3. c. 1.
c Com. Pl. elect. Mini.
d Groung. Relg. l. 3. ch. 1.
e Decat. 5. 4.
f In Tim. 5. 22.
g Hom. in Act. 13. 2. & 13. 22.
h Reſponſ. ad Hug. p. 159
i Hiſt pa. 542. &c.
k Tom. 4. fol. 534.
l Reſponſ. ad Com. La Val. Qu 8. & Epiſt. 14

power is required, then that, which Christ hath set in every Congregation, distinctly and apart.

To the same purpose they write, about *excommunication*, and the *absolution*, or the *reconciliation* of the excommunicate; those are actions (they say) common to the whole Church, and not of any private person, or persons.

Bastingius * speaking of the difference, betweene the two *kees*, that of preaching, and the other of discipline; placeth it in this: that the former, *which is the preaching of the Gospell, is committed to the Ministers; the other because it appertaineth to the Discipline of excommunication, is permitted to the whole Church.*

To him wee will adde Ursinus *, who teacheth thus: *Christ in these words Mat. 18.17.* If hee refuse to heare the Church, &c. *expresly commaundeth all, whosoever (being after this sort admonished by the Church) will not repent, to be, by the common consent of the Church excommunicated, untill they repent. And whosoever are excommunicated, they againe professing, and shewing in their actions amendment, are altogether in like sort, received into the Church, as they were exiled from it: Namely by the judgement of the Elders, by the consent of the Church, and the authoritie of Christ, and the Scripture. And that denuntiation, whereby one is excommunicated, is not in the power of the Minister of the Church, but in the power of the Church, and is done in the name of the Church, because this commaundement, was given by Christ unto the Church. For hee saith expreslie*: Tell the Church. And of this judgement is Piscator [a], Calvin [b], Paræus [c], Keckerman [d], Hermingius [e], Tossanus [f], Polanus [g], Hyperius [h], Prædirius [i], Munster [k], Danæus [l], Oecolampadius [m], Beza [n], and others.

And now *Mr. Paget* what thinke you of these men? were they not *learned and Godly Ministers; Reverend and judicious Divines?* Are they not *authenticke witnesses?* If you confesse it; then marke what followes; viz. your position that *particular Congregations must stand under other Ecclesiasticall authoritie out of themselves*; is hence condemned, by a *jurie* of more then 24 men, of your owne chusing; for an errour and untruth: The reason is; because these affirme (I say all of them) that every particular Eldership, with the Churches consent, may lawfully proceed among themselves to

* Catechism. Quæst. 85.

* Catech. p. 799. 800. print. at Oxford An. 1587.

a In 1. Cor. 5. Obs. 1.
b Inst. 4. 1. 15.
c In 1. Cor. 5. 5.
d System. Theol. l. 3.
e In 1. Cor. 5
f Comm. in 1. Cor. 5.
g Synt. Theo. l. 7. c. 18.
h Comm. in 1. Cor. 5.
i In 1. Cor. 5
k In Mat. 18. 17.
l In Mat. 18.
m In Mat. 18.
n Annot. in 2. Thess. 3. 14.

the excommunicating of offenders, whensoever there is necessary and just cause. Neither doe they say a word; that it is *a Divine institution*, that the Ministers of one Congregation, must first aske the leave and consent of other Ministers, before they can lawfully administer this ordinance of God.

And therefore I make some question, whither you haue not wronged *this multitude of learned and Godly Ministers*; in reporting things, of them to the world, which they hold not.

And I haue the more reason thus to thinke, considering what Mr. Bucer [a], and P. Martyr [b] write; (two great lightes that shined sometime in England) to wit, that *Ecclesiasticall power and government is in the whole Church; but the authority onely of administration thereof, is the Presbyterie and Bishops: So as in old time at Rome the power was in the people; direction in the Senate.* But of this sort of testimonies enought is spoken, wee come therefore now to the next.

[a] *In Mat.* 16.19.
[b] *In* 1.*Cor.* 16.3.15.

Touching the *English Conformists*, the formablest of them, are for us, in this point. B. Whitgift [a] confesseth, that *in the Apostles time, the state of the Church was popular.* And two pages after, *I call it popular* (saith hee) *because the Church had interest almost in every thing.* VVith him D. Bilson [b] agrees, and writeth thus: *In the primitive Church, the people did propose name, elect, and decree, as well as the Clergie, and though the Presbyterers had more skill to judge; Yet the people had as much right, to chuse their Pastour: and if they most of them did agree, they did cary it away from the other.* Againe *, *Marke well* (sayth hee) *the ordaining of the first Deacons, they were chosen by the people.*

[a] *In his defenc. ag. T.C. p.* 180 182.
[b] *Perpet. Gouvernm. c.* 15. *p.* 361
* *chap.* 7. *pag.* 90.

Mr. Paget in pag. 22. doth acknowledge, that *Christ hath appointed but one order, for the choose both of Pastour and Deacon.* As hee speakes there, the truth: so by it, hee quite overthrowes his owne cause; for if *Pastours* must be chosen the same way, that *Deacons* are; and they (if the Apostles precept be kept) chosen by the free consent of the Congregation, wherein they are to administer; then how comes it to passe, that Classes and Synods, should haue more authority then the people; and may (if they will) disanull, whatsoever the others doe herein.

I know

I know what the Papists and Hierarchy say, to justify their taking away, from particular Congregations, their *due power*; and setting up *a superiour one* in the roome thereof: The first gives this for a reason * : *The unruliues of the people deserved afterwards to have their liberty taken away.* The others say thus: *Why doe ye call us back to the primitive Church? As if wee are to be tyed to the first beginnings of things, as if ye would bind little infants in their blankets, with swalding bondes? And as if it were not lawfull for us, to change those primitive rudiments, which were not then so proffitable in their first originall, as they seeme to be perniciom at this day.* Againe *, *There was some thing ordained by the Apostles, that is no lesse hurtfull for our Churches, then it was behoofull, for those, to whom it was appointed.*

* *Sculting. Hierarch. Anacr. l.* 11 *pag.* 134.

* *Apolog. for Church Gouvernm. pag.* 81.

Which of these two arguments hee will make use off, I yet know not: One of them I suppose hee will and must. For to say, that this *superiour power* of Classes and Synods, is *Iure Divino*, I thinke hee will not any more doe it: There being in the Scriptures, no proofe (yea I may boldly say) nor shew of any proofe for it.

But because I know not, what his answer shall be, I will therefore say no more for this time; onely I thinke it good, to put him in mind of what *Gerson* * writeth *the authoritie of the primitive Church, is above all Churches, and therefore it is not in the power of Pope, Councill, or Church, to change the Doctrines and Traditions, delivered by the Apostles.* And so I proceed.

* *De Vit. spirit.*

To these wee will adde 4 more conformable Doctors of England; viz. *Whitaker, Bell, Willet*, and *Taylor*. The first affirmeth, * that *Ecclesiasticall authoritie, principallie, primarilie, and essentially, belongeth to the whole Church; unto Bishops onely accidentally, and secondarily.* So againe ‡, *The chiefe judgement in all criminall cases, is the Churches.*

* *De Conc. qu.* 5. *p.* 178
‡ *De Rom. Pont. cont.* 4 *qu.* 4. *c.* 3. *pag.* 562.

Bell sayth *, *Excommunication precisely and chiefely, pertaineth to the Church; and that she hath authority, to commit the execution thereof to some speciall persons, for that purpose; and chosen for that end.*

* *Regiment of the Church. ch.* 2 *sect.* 4.

To the same effect *Willet* [a]. And *Tailor* [b] sayth, that *excommunication is the common action of the Church, and not of any private person, or persons.*

[a] *a Synops. cont.* 4. *qu.* 4 *p.* 2.
[b] *Comm. on Tit. ch.* 3. *v.* 10. *p.* 712.

VVhat more obvious and cleare, by theſe mens teſtimonies, then that every particular Congregation hath power, fully in it ſelf, to performe all Gods ordinances. But hath not *Mr. Paget* in the meane time, juſt cauſe to bluſh, who denies to the Churches of God, that *due power*, which the Learned of all profeſſions doe grant unto her.

Pag. 23. For the *Non-conformiſts*, I have already ſhewed, that they conſent fully with us. Notwithſtanding ſome thing more, I will here ſpeake of them; and the rather, becauſe time was, when *Mr. Paget* did eſteeme them, to be *a multitude of Godly and learned Miniſters*; and was (or at leaſt made a ſhew hee was) *of their judgement and practiſe*.

Hee that reades the controverſy betweene Downame and the Replyer, ſhall there ſee this very point, betwixt *Mr. Paget* and us, largely handled. The Doctor ſtoutly maintaineth *Mr. Paget* poſition; viz. that *particular Churches are dependent, and ſtand under another Eccleſiaſticall authoritie out of themſelves*. The other ſayth otherwiſe, and often affirmeth *, that *the adminiſtration of all Church-matters, at firſt was in everie congregation, the right in the Church: the execution in the Preſbyterie thereof*. For this purpoſe hee inſtanceth *Cenchrea**; *howſoever it was the port of Corinth, and not farre from it, as Radcliffe or lime Houſe to London, yet it was, a diſtinct Church, from that of Corinth, and alike indued with full power ‡ of Eccleſiaſticall gouvernment*.

* Li. 2. par. 2. p. 104.

* Li. 1. part. 2. p. 22. 23.

‡ Note.

Mr. Parker ſpeakes downe right in this thing, and prooves by Text of Scriptures; judgement of ancient Fathers, Confeſſion of Proteſtant Divines, and many unanſwereable reaſons: that *a all Eccleſiaſticall power is alwayes in the whole congregation, from hence it flowes, as from the fountaine, and to the ſame it returneth as to the ſea*.

a Pol. Eccl. l. 3. c. 6.

b Par. in 1. Cor. 3. 2 Park. Pol. Eccl l. 3. c. 12. Tilen. Specu. Antichri. p. 14. D. Whitak. de con. qu. 5. p. 118.

And here by the way, I doe demaund of you *Mr. Paget*, ſeeing every Miniſter (as the Learned *b* rightly ſay) *is the Churches ſervant, and under her authoritie, and adminiſtreth for her*. VVhat warrant then, you and others haue, to make any decree or ſentence, againſt the mind and liking of a whole Church; and to require them to ſubmit thereto. Me thinkes ſuch doing, becomes not ſervants: And whither this be not, *to be Lords over Gods Heritage*, (contrary to Peters

Peters charge) I desire the humble and Godly to consider.

Vnto these wee will adde the Authour of the *English Puritanisme*; a Booke (as the Publisher reports) *containing the maine opinions of the rigidest sort of those that are called Puritaines* *, *in the Realme of England*; among other truths. *In Title page.*

* *He meanes the foreward professours, which stand out against the Ceremonies.*

1. *They hold and maintaine that every company, Congregation, or Assembly of men, ordinarily joyning together in the true Worship of God, is a true visible Church of Christ, and that the same title is improperly attributed, unto any other convocations, Synods, Societies, combinations, or Assemblies whatsoever.*

2. *They hold that all such Churches or Congregations, communicating after that manner together, in Divine Worship, are in all Ecclesiasticall matters equall, and of the same power and authority, and that by the Word and Will of God, they ought to have the same spirituall Priviledges, Prerogatives, Officers, Administrations, Orders, and formes of Divine Worship.*

3. *They hold that Christ Iesus hath not subiected any Church or Congregation of his, to any other superiour Ecclesiasticall Iurisdiction, then unto that which is within it self: so that if a whole Church, or Congregation, shall erre in any matter of faith or Religion, no other Church or spirituall Church-Officers, have (by any warrant from the Word of God) power to censure, punish or controule the same; But are onely to advise them: and so to leave their soules to the immediate iudgement of Christ, and their bodies to the sword of the civill Magistrate, &c.* Note this.

4. *They hold that every established Church, ought (as a speciall prerogive, where with shee is indued by Christ) to have power and liberty, to chuse their owne spirituall and Ecclesiasticall Officers, &c.*

5. *They hold that if in this choyse any particular Churches*

shall

ſhall erre, that none upon earth, but the Civill Magiſtrate, hath power to controule, or correct them for it, &c.

6. They hold that the Eccleſiaſticall Officers and Miniſters of one Church, ought not to beare any Eccleſiaſticall office in another, but ought to be tyed unto that Congregation, of which they are members, and by which they are elected into office, &c.

There is nothing here ſayd, but many others of our learned Country-men, have ſayd the like, as D. Ames[a], Mr. Banes[b], Mr. Bates[c], Mr. Fenner[d], Mr. Vdall[e], &c.

[a] *Caſ conſc. l.4. c.29.*
[b] *Dioceſ. Triall. concluſ.4.*
[c] *Pag.66.*
[d] *Againſt Bridg pag. 15.16.*
[e] *Demonſt. Diſcipl. pag. 24.25.*

In the Engliſh Church at Franckford in Queene Maries dayes, it was agreed upon, that ‡ *the Miniſters and Seniours, ſeverally and iointly ſhall have no authority, to make any manner of Decrees, or Ordinances, to bind the Congregation, or any member thereof: But ſhall execute ſuch ordinances, as ſhall be made by the Congregation, and to them delivered.* Againe, *None ſhall be excommunicated, untill the matter be firſt heared by the Whole Church. That the Miniſters and Seniours, and every of them; be ſubiect to Eccleſiaſticall diſcipline, as other private members of the Church be.*

‡ *Diſcours of troub. Frank. pag. 115.*

Neither ſhall *Mr. Hookers* * Teſtimony be unremembred; who affirmeth, that *a particular Congregation, may lawfully and without ſinne, call a Miniſter, without or againſt the approbation of the Claſsis.* And hee gives this reaſon for it: *They which had complete and perfect Miniſters before any Claſsis; had power, fully to call them: But a particular Congregation, had perfect and complete Miniſters, perfectly and completely called, before any Claſsis. Ergo, &c.*

* *In his anſwer to Mr. Pagets 20. queſt. Anſw. 11.*

Thus Reader thou mayſt perceive, that *Mr. Paget* hath left the way of *Non-conformitie*, yea and ſhewes himſelf to it, a great adverſary. Indeed ſo ſore a one, that in his own words I may truely ſay; *As Herod to kill one infant, ſhared not to kill a multitude of*

Pag.73.

other

other infants: so hee, that hee might undermine us, and blow us up, into the ayre, hee cared not, nor spared not with the gunpowder of his fiery contention and reproaches, to blow up with us, a multitude of Godly and learned Ministers, being of the same judgement.

Howsoever I haue mentioned already some testimonies of the most ancient times, after the Apostles downeward, even while any soundnes of the Gospel did shew it self in the world. Notwithstanding, that this *right and due power of the Church*, for which wee stand; may not be thought a *Noveltie*, (as *Mr. Paget* jestingly intimates) and so unbeseeming Christians to embrace it. I haue thought it convenient, to write some thing further herein; that is, to shew that the best approoved Authours, after the Apostles, are directly with us, in this thing also: affirming, that every particular visible Church of Christ, hath power to exercise Ecclesiasticall gouvernment, and all other Gods spirituall ordinances, in and for it self immediately from Christ. And this (God willing I will doe) in order, according to the times in which they lived.

To begin first with *Ignatius*, (who was, as some † thinke, Pastour of the Church at Antioch) in his writings wee find it manifested, that it was then * the manner of visible Churches, to *come together in one place* *, *to worship God, having Bishops, Elders and Deacons unto their Officers, whom the people freely choose by voyces, or lifting up of hands.* Is it not hence apparent, that Congregations in this age, were free, and could exercise among themselves, all Gods ordinances.

† *Euseb. l. 3. c. 22.*
* *Anno 90.*
* *Ad Philadelp. ad Magnes. & Trall.*

Tertullian relating the manner of Christian Assemblies in his time *, sayth, * *They came together into one Congregation, for to pray unto God, for to reherse the Divine Scriptures, and with holy Words to nourish faith, stirre up hope, and fasten confidence. And they used exhortations, reproofes and divine Censure.*

* *Anno 200*
* *Tertull. Apol. c. 29.*

Origen * writes much to the same purpose: *Such as were brought in the third place, for sinne unto the Congregation: if*

* *In Iosu. Hom. 7. Anno 225.*

they stood obstinate, by the iudgement of the whole Church were excommunicated from the body, the Elders of the Church pronouncing the sentence. Observe here, hee sayth not, that the matter was caried to a Classis, and there first determined, &c. but names onely the Congregation, and Elders thereof; notwithstanding had there bene any such *superiour judicatorie Assembly*, is it likely hee would haue omitted it, and mentioned a subordinate and inferiour one.

* *Anno* 225 *Cypr. l.* 3. *Epist.* 14. & 10.

Cyprian Bishop of Carthage * sheweth how causes were not handled, before the Elders, but the whole multitude, without whose consent also no thing was done. And speaking of calling to the Ministery, hee sayth *, *the people have power principallie to chuse worthy Ministers, and refuse unworthy ones.* VVhat can be more full and absolute to our purpose then this?

* *Li.* 1. *Ep.* 4

Eusebius [a] testifyeth that the Churches of the most famous Cities, were in their constitution first; but one ordinary constant Congregation, as *Ierusalem* [b], *Ephesus* [c], *Alexandria* [d], *Hierapolis* [e], *Corinth* [f], *Sardis* [g], *&c.* This being so, then it followes, that primitively they were independent; and stood not under any other Eccleiasticall authority, out of themselves.

[a] *Anno* 305 [b] *Eus. l.* 3. 11. [c] *L.* 3. 28. [d] 3. 13. [e] 4. 1. [f] 3. 32. [g] 4. 22.

* *Anno* 330 *Epist. in pers. ad Orthodox. & Eist ad Soli. vit. dege. & Epist. cont. Nicæ. c.* 9.

Athanasius often sayth, that * *elections, excommunications, &c. according to the Apostles precept, ought to be done in the publicke Congregation by the Ministers, they taking first the peoples voyce or consent.*

* *Anno* 380 [b] *Epiph cont. Hær.* 73. [i] *Id. l.* 1. *Hæres.* 30. *To.* 2. *hær.* 5 [k] *Ieron. ad Gal. qu.* 10. [l] *Ad Rustic. Hill. ad Const. Augu. Ciril in Ioh.* 20. 21. [m] *Amb. Off. l.* 1. *c.* 1. *Nazianz. in Orat. fun. de patr.*

To these wee will adde *Epiphanius*, *Ierome*, *Ambrose*, *Cyrill*, *Hillarie* and *Greg. Nazienzen*; writers in one age *. Touching *Ecclesiasticall Gouernment*, these to this purpose speake: *Particular Churches may lawfully ordaine their owne Bishops without other Presbyters assisting them* [b]; *and among themselves excommunicate offenders* [i]. *In every Congregation there ought to be a Senate or Assembly of Elders* [k]. *The power of chusing them, is in the people* [l], *these with spirituall bridles order men* [m], *&c.*

VVhat more certaine, then that the thing, for which wee stand, is here justified by all these *Ancients*. They haue not writen dishonorably of the Churches of God; sought to disable them, from practising

ctising Christs ordinances; subjected them to other Ecclesiasticall authority, out of themselves: But contrary wise acknowledged (as the truth is) that every particular Congregatiō, hath an intyre jurisdiction, within it self, and so power & liberty to chuse her owne Officers, excommunicate offenders, and the like: I say without the approbation of Classis, yea against it; if there be just cause.

There are others besides, which beare witnes to this truth; viz. Augustine [a], Chrisostome [b], Basil [c], Socrates [d], Isidorus [e], Bernard [f], &c. Moreover some Councells haue granted so much; and Christian Emperours ‡ by their Lawes confirmed it. Of all which it may be, another time wee shall haue occasion, to speake more fully.

Touching Reformed Churches; If wee may take the Confession of their faith, for testimony, then surely wee haue their consent also with us. The Confession of the *Bohemian Churches* * hath these words, *The keyes (that is Ecclesiasticall Gouvernment) are given in trust, and graunted to the Pastours, and to each severall Ecclesiasticall Societie,* (that is, ordinary Congregation) *whither they be small or great.* To this the Churches under the Palsgrave ‡ likewise consented.

For election of Ministers, the Helvetian * Confession sayth, *It is right when it is done by the Churches voyce giving, and the laying on of hands of the Minister.* The Confession of the French * Churches is the same; so Ausburge ‡. Also the publicke order set forth in these *Low-Countries* *, accordeth therewith. The Synod of Middelburgh * hath these words, *Let the election of Ministers, be in the power of the Church, and let it be done by voyces publickely in the Temple.* The Synod of Tilleburgh in Nasovia, determined the like, as *Zepperus* * writeth.

There is extant a publicke order, published in Middelburgh Anno 1602. agreeing with all the former; viz. *Ministers must be chosen with the free consent of the Elders, and the whole Congregation. By the like authoritie as they were elected, they may be deposed: But nothing herein must be attempted, without the determination of the whole Church.*

VVhat those Synods were, of whom *Mr. Paget* speaketh in pag. 66. who decreed that particular Congregations should not pra-

a *Li. 1. c. 17 de doct. Chr.*
b *De Sacerd. l. 3. c. 4.*
c *In Constit. Monach. l. 4. 14. & 6. 2. & 7. c. 35.*
d *Lib. de Offic.*
e *Ad Eugen.*
f *Conci. Cart. 3. Can. 22. Nicen. Conc. 330. Concil. Constantinop. Anno 682.*
‡ *Distinct. 61. cap. Sacror. Codex de Episco. l. 38. & 29.*
* *Harm. Conf. ch. 14*
‡ *Publicke Catechism. in the end of part. 2.*
* *Art. 16. 17.*
* *Art. 30.*
‡ *Art. 14.*
* *Art. 31.*
* *1581.*
* *Polit. Eccl. in fine.*

ctiſe among themſelves, all Gods ordinances; I doe not yet know; but this I know, that no Reformed Church hath made this an Article of their faith. And therefore it is certaine, if ſuch a thing be, it was onely the invention of ſome particular men.

a D. White. de cont. qu. 3 c. 3. D. Morton Apolo. Cath. p. 2. l. 1. c. 32. Sutclif. def. Pont. Rom. l. 2. c. 9. p. 132. B. Iew. Apo. par. 2. c. 5. D. 1. b Par. Pol. Eccl. l. 1. c. 24. c Dever. Eccl. Refor. rat.

For Concluſion now of this Section: Howſoever I haue alleidged the opinions of many learned men: Notwithſtanding it is the word of God, which I appeale unto, for to haue the matter in controverſy betwixt us, onely tryed by. And herein I doe no more, then others doe, which know, they haue the truth on their ſide; namely, to call their oppoſites unto the Scriptures, and to require of them, to ſtand unto the undeceiveable ſentence and judgement thereof.

Thus the Proteſtants [a] doe with the Papiſts: And the Reformiſts [b] againe with them. And for this purpoſe hath Zanchy [c] a worthy ſpeach in his writing unto D. Knols: *All things touching worſhip and Diſcipline, ought to be examined, not by the uncertain rule, of humane judgement, but by the touch-ſtone of Divine Scripture.*

SECTION IX.

THat thoſe, who haue read *Mr. Pagets* Booke, may not thinke that I haue purpoſely omitted any thing (his jeſts, ſlaunders, and unchriſtian termes excepted) which carieth with it, the ſhew of any matter, touching the maine points in queſtion. I haue thought good in this Section, to ſet downe ſome brief anſwers unto certain colourable (or rather carnall) pretences, which hee uſeth in the defence of himſelf and cauſe.

His firſt reaſon is this: *If particular* Congregations ſhould not ſtand under any other Eccleſiaſticall authoritie out of themſelves, manifold diſorders, confuſion and diſſipation of Churches would follow.*

* Preface.

Anſw. 1. VVhen God hath eſtabliſhed an order for the adminiſtration of his owne houſe, what preſumption of man dares change it? Thinkes hee, that hee is wiſer, then the Almighty; and can by his fooliſh way, and deviſe, bring more peace and profit to Gods houſe, then the way of the allwiſe God? But what will not duſt and aſhes preſume to doe, againſt his maker? And that with ſhew of conveniency, and to correct and reforme that, which they conceive to be imperfect in his doings? But it ſeemes in the meane time,

that

that these little consider, how streightly the Lord hath forbidden such practises; and what dreadfull plagues hee threatneth against men for it. As *Mr. Paget* therefore wisheth others, *to take heed what new formes of Churches, and Church-gouvernment, they frame unto themselves, or command unto others:* So I desire that hee himself will make a proffitable use of his owne counsell. Preface.

2. Be it well considered, that God alwayes abhorreth all good intentes of men, that are contrary to the good pleasure of his will, revealed in his word. *The Church* (sayth Whitaker[b]) *must not be gouverned as the wit of man thinketh fit; but as Christ the Lord and King thereof will have it.* b De Rom. Pont. cont. 4 qu. 1. p. 16.

3. This objection taken here up by *Mr. Paget*, is the very same which the Papists, and those that way affected use, for to haue Ecclesiasticall Gouvernment, by Presbyters rejected, and their owne Popish Hierarchy, everywhere received and practised; viz. because *the putting by of the later, tendeth*[c] *unto all mischief, and the establishing of the former*[d], *causeth uproares in the Church, dissipateth it, and overthrowes all good order therein.* c Sarav. de Tripli. Epis. in Prolog. Sand. de visibl. Monar. l. 5. c. 4. Sculting. Hier. Anarc. l. 10. c. 20. l. 11. 119. 137. &c. d Whitg. Tract 3. c. 4 div. 4. & divis. 8. pag. 169. Loc compl. Chu. p. 164

4. If particular Congregations must loose their *right* and *power*, because of the offences, which some men haue committed in the exercise thereof. Then surely by the same reason, (if *Mr. Pagets* reasoning be worth any thing) ought Classes and Synods, to lay downe that *superiour authority*, which they haue taken over many Churches; because they in many things, many times haue offended, in, and about the execution. And this I am sure, no good Christian will deny, I could give divers instances for it; but it needs not: Onely it is not amisse to set downe *Nazianzens* ‡ words; who was an Elder, or Bishop: *I am minded* (sayth hee) *to shunne all assemblies of Bishops, because I never saw any good event in any Councell, that did not rather increase, then diminish our evills: Their contention and ambition passeth my speach.* VVhither things are better caryed now, then they were in his time, I will not, nor am able to judge. ‡ Epist. 42. ad Proc.

5. If the infirmities of the people, be a good reason to take away their liberty, in practising among themselves all Gods ordinances: then the contrary vertues, which oftentimes haue bene found in them, (as instaying the rage of the Scribes and Pharisies[a]; in preferring, sincere Christians before Arrians[b]; and being themselves a Mat. 21. 26. Act. 2. 26. b Zezo. l. 7. c. 7.

sound in the faith [c]; when their Ministers haue bene Heretickes:) is a good reason to maintaine their liberty still.

[c] Theod. l. 2. cap. 7.

Pag. 72. Pag. 105. Another thing which hee talkes much off, is, that *the power which the Classis exerciseth, is ancient*; and hence names it, *the old beaten path, &c.*

Answ. 1. Sundry errours are as ancient as the Apostles time, yea began before the most famous Churches in the world were planted. Therefore as Cyprian [d] sayth, *Wee must not regard what any others did before us, or thought fit to be done, but what Christ did, who was before all.*

[d] Epist. 63.

2. Howsoever *Mr. Paget*, for the credit of his cause, names it, *the old and ancient Discipline*; yet sure I am, to proove it so, hee never will, nor can. There are many (and I thinke hee knowes it) which doe affirme, that the *Ecclesiasticall Gouvernment*, by Classes and Synods, is a weed that grew many yeares after the Apostles. *A late deuise* [e], *and that in all antiquitie, there doth not appeare any one stept thereof* [f]; *Also that at Geneva, subjecting of Churches to this order first begun* [g]. *And before Calvin came there, everie Congregation was free in it self* [h].

[e] Bilson perp. gouver. c. 16. p. 387
[f] Sutclif. Discipl. c. 8. p. 138.
[g] Brancroft surv. c. 22. p. 353.
[h] Comp. Ch. p. 91. 93. 94.

Touching these Assertions: I cannot see how *Mr. Paget*, or any other is able to disproove them. It is acknowledged, on all sides, that in the first hundred yeares after the Apostles, Ministers and Brethren of sundry Congregations, met sometimes; to conferre mutually together of common *Church affaires*; yet so, as every particular Congregation, had alwayes (as the Centuries *i* write) power and authority in themselves, to chuse their Officers, reject Heretickes, excommunicate offenders, and the like.

[i] Cent. l. 2. c. 4. p. 391.
[k] L. 3. c. 22. L. 5. c. 16. L. 3. c. 19.
[a] L. 3. c. 1. 2. 3.
[b] L. 4. c. 23.

So againe, for a hundred yeares next after; wee read in Eusæbeus [k], Iræneus [a], Nicephorus [b], and others, that neighbour Ministers came often together, when there was any daungerous errour broched, or weighty points to be determined, serving for generall good: but this they did of liberty, not of duety; partly *to preserve mutuall society*; (as Zipperus * sayth) and partly that they might hereby be the more able, to resist adversaries, as *Mr. Parker* ‡ sayth.

* L. 3. c. 7.
‡ Eccl. Pol. p. 329. 330

This ancient combination, wee hold to be lawfull and necessary, that

that is; when there is juſt occaſion: that then Eccleſiaſticall Officers and others, doe come together, to conferre of things; yea and conclude (if they can) what they judge meet and good: Notwithſtanding whatſoever they doe in ſuch caſes, the ſame is of no force at all, (I mean as to be counted *a Church-act*, or *ſentence*;) unleſſe the Church firſt know it, and give their free conſent unto it; the reaſon is, becauſe the power and authority, to make *Church-acts*, is in the body of the Congregation, as wee haue before ſhewed. As for any other kind of combinations, of many Miniſters together, otherwiſe then wee haue here related; as the word of God, ſheweth it not, neither doth *antiquity*; If by *antiquity* the firſt and beſt ages of Chriſtian Churches be underſtood.

I will not here diſpute how things went, about *Conſtantines* time, becauſe as the Learned ſay; viz. *Caſaubon* [a], *D. Whitaker* [b], *Mornæus* *, *Brightman* ‡, and others; that *men began then to deviſe a new order and manner of Gouverning Churches, according as they thought fitteſt, to agree with the times.* And ſo much wee find teſtified by *Cyprian* [e], *Euſebius* [f], and *Ambroſe* [g]. For the change it ſelf, This new created Diſcipline, was not *Claſſicall*, but rather *Epiſcopall*, ſo that howſoever they are, both *children of the earth*, notwithſtanding this I doe affirme, that of the two, the *Hierarchie* is the oldeſt.

And howſoever *Mr. Beza* is very ſtreyt to the people; hardly granting the liberty which the very Ieſuits * doe: yet hee is conſtreyned to confeſſe, that the *firſt Deacons were choſen by them, but* (ſayth hee ‡) *this manner of election was neither eſſentiall, nor perpetuall. For after when experience taught that confuſion and ambition* (ryſing *by the occaſion of the multitude increaſing*) *was to be prevented: The Synod of Laodicea prudantly tooke order by their 13 Canon, that the election of ſuch, as were choſen to the ſacred Miniſterie, ſhould not be permitted to the multitude or people.*

My purpoſe is not to ſay any thing now of that Synod: how, of the 59 Canons, mentioned by Gratian *, ſome are falſe; others fooliſh; and many very ſuperſtitious. This onely I deſire the Reader to note, whereas it is here objected, that this Synod, prohibited the body of the Congregation, from uſing that liberty and power, which they before alwayes had in Eccleſiaſticall gouvernment; and *gave it* (as hee ſayth a little after) *to aſſembly of Paſtours*: By this teſtimony

a *Ad Card. Peron. Obſ.* 4. *p.* 30. 31
b *De Rom. Pont. cont.* 4 *pag.* 5.
* *Hiſt. Pap. pag.* 37. 38.
‡ *In Apoc. ch* 2 *p.* 67.
e *De Lapſis. Epiſt. l.* 4. *c.* 4.
f *Lib.* 8. *cap.* 1.
g *In* 1. *Tim.* 5.

* *Maldon. upon Mat.* 18.
‡ *In reſponſ. ad Tract. de Miniſtr. Euang de grad c.* 22. *fol.* 154. 155.

* *Diſtinct.* 16.

teſtimony then, that which I ſayd, but now is further confirmed; namely, that the Claſſicall authority is neither *divine* nor ancient; for this Synod of Laodicea was held after the death of Iovinian the Emperour: Anno 370. or thereabout.

Thirdly hee pretendeth that the Diſcipline, which hee ſtandeth for, *is a ſanctuarie againſt Tyrannie* ‡, *and if men had not libertie to appeale unto Claſſes, they ſhould have cauſe to bewaile their ſlaverie and bondage* *.

‡ Pref.

* Pag. 83.

Anſw. 1. It is a ſtrange courſe, when there ariſeth a controverſy touching two contrary opinions, which of them is true, and to be embraced; to draw the reſolution hereof, to the conſideration of the uſefullnes of the opinions, or practiſes queſtioned. As if, becauſe a thing is uſefull, therefore it is to be concluded it is true: And not rather in caſe, it be found to be true, yea the very truth of God, the rule whereof is Gods word, therefore wee ought to conclude, it is uſefull, and be carefull to make ſuch uſe of it, as wee are commaunded: But what more common now a dayes, then for men, to obtrude their owne deviſes upon people, upon a bare pretence of the uſefullnes of them in mans judgement: But in the meane time doe not thoſe which take ſuch courſes, for the maintenance of their way, manifeſt hereby, that their cauſe is deſperate, and that it ſeemes, they haue no grounds, for their opinions out of the word of God I ſay, when they runne out, unto ſuch divinations as theſe, for the ſupporting of their labouring and wavering cauſe.

As for example, if the Scriptures doe directly teach: *That every particular Congregation hath power to exerciſe Eccleſiaſticall Gouvernment, and all Gods other ſpirituall ordinances, in, and for it ſelf, immediately from Chriſt*; ſhall wee not embrace this for a truth, unles it appeare in our phantaſie more uſefull then the contrary.

a Duaren. Diſt. 8.
b D. White of the Church l. 3. p. 157. 158
c Sand. de viſib. Mon. l. 5. c. 4.
d Hieron. ad Engr.
e D. White. cont. 4 pref. p. 3.

2. Let it againe be obſerved, that the Papiſts and Hierarchie, for their Diſcipline, give the very ſame reaſon; viz. *to preſerve the unitie and peace of the Church* [a], *for the avoyding of ſchiſmes and factions*; [b] *that there may be no Tyranny and oppreſſion among Brethren*, [c], *&c.* yea the corrupting at firſt of Church-gouvernment, was done to prevent evill [d]; but as one ſayth [e], *the remedie was worſe then the deſeaſe*. And truely, ſo wee may ſay of all deviſes of men,

men, brought into the worſhip of God; although the Authours doe it to prevent this, or that evill: notwithſtanding the invention it ſelf, prooves (and wee haue ſeene it by experience) more hurtfull, then the thing pretended againſt.

3. I doe deny that this Gouvernment by Claſſes and Synods, ſerves better for the Churches wellfaire, then that, which the Apoſtles inſtituted; and the primitive Churches firſt practiſed. Wiſe Politicians in their inſtitutions of Gouvernment, doe hold for an infallible maxime, that to reforme corruptions and abuſes in ſtates, a better courſe cannot be taken, then to reduce things to their primitive originall. Hereto agrees D. VVhites *, ſaying: *The firſt in any kind or ſort of things, is trueſt and beſt.* * *Of the Church l. 2. pag. 49.*

4. If it ſhould be granted, that particular Congregations, by this kind of gouvernment, ſhall haue peace, profit, credit and other worldly reſpects: yet this is no ſufficient reaſon to induce them to embrace it. For 1. wee muſt ſeeke peace by lawfull meanes. 2. Outward quietnes, is not alwayes neceſſary for the Church; the Truth is like unto Camomill, the more you preſſe it downe, the faſter it groweth, and ſpreadeth further, and ſmelleth ſweeter. 3. Religion can ſubſiſt, without externall peace: I ſay, ſafely in the midſt of contentions. 4. It is better to want this freedom, of which hee ſpeaketh, holding faſt the truth; then in ſinne to haue it, and periſh for it. 5. It is a rule among Lawers ‡, that publicke profit, muſt not take place againſt Law; this holds firme, in all caſes of Religion. To conclude then, in *Nazianzens* * words: *Let no man be wiſer then is meet; not more juſt then the Law, more bright then the ſun, ſtreaghter then the rule, nor pretend more obedience then God requireth, &c.* This hee ſpeakes of Diſcipline. ‡ *Bartol. Diſtinct. pag. 2.* * *De Moderat. in diſceptat. Servand.*

Another of his reaſons, is this: *The power for which hee ſtandeth, hath bene determined, limited and agreed upon, in many Nationall Synods. And all Reformed Churches uſe it.* Pag. 72. 153.

Anſw. 1. It is a received opinion among the Learned, that *Councills may erre*; yea, and often haue; as I could ſhew in many particulars. Beſides who knowes not, that almoſt all the Fathers (as they are called) were infected with the errour of *Millenaries*. And almoſt all the Greeke writers and Latine, with the doctrine of free-will, merits, invocation on the Saints, and the like. And there-

fore as one well ſayth ‡, *Wee muſt not conclude a thing to be Apoſtolicall, becauſe the Church obſerveth it.* And to the ſame effect write ſome Papiſts *.

2. Theſe teſtimonies are all humaine; and therefore it is enought if wee ſay, with our Lord ‡, *From the beginning it was not ſo*; Or as hee ſayd once: *Woman what have I to doe with thee.* So in matters of faith, what haue wee to doe with men. *Away with mens writings*, (ſayth Auguſtine) *let the voyce of God ſound unto us: Let the Booke of God, come amongſt us; Let us heare what Chriſt ſaith, and what the truth ſpeaketh. For our judgements and expoſitions without theſe witneſſes, have no credit*, ſayth Origen.

3. This reaſon, is the ſame, which the Papiſts uſe; viz. *the Decrees* [a] *of Synods, the opinions of the Fathers, the cuſtome of men, and practiſe of the Church.* But marke what anſwer our Proteſtant Divines make to it: *No* [b] *humaine proofe is ſure in Divinity, truth is not to be tried by conſent of Fathers: Never ſhall they perſwade us any thing in matter of Religion, which they cannot proove by Moyſes and the Prophets. Make us good proofes out of Scriptures; Otherwiſe if ye cite, not onely 9, but 9 ſkore Fathers, wee regard it not.* Now this anſwer will ſerve me as well; ſeeing *Mr. Paget* and they, doe uſe one and the ſame reaſoning.

Another objection which hee hath againſt us; is: *Becauſe wee have not framed our accuſation and proteſtation againſt him, before this preſent; ſeeing the practiſe hath continued among us many yeares, &c.*

Anſw. For my part, I never knew, that our Congregation was in ſuch deepe bondage; untill *Mr. Hookers* troubles began; but thought verely, that our owne Elderſhip, with the Brethren jointly together, had full power among themſelves, to practiſe every ordinance of God. And the thing ſpecially, which induced me ſo to thinke, was his owne words *, writen to *Mr. Ainſworth*; reporting how hee was firſt made our Miniſter, hee ſayth: *The Dutch Elderſhip in this City being deſired, both for their counſell and help in his ordination; deputed three of their Brethren, to aſſiſt us in this buſines, &c. this they did not, as aſſuming authoritie ‡ to themſelves over us: but in our name, and by our requeſt. Being now eſtabliſhed, when us of late another Miniſter was called unto our Congregation,*

wee

‡ *Sibrand. Lubbert. de princ. Chriſt. l. 7. c. 10. p. 694*

* *Tho. Aqui. in quod l. 9. Art. ult. Abb. Panor. de elect. c. ſignificat.*

‡ *Mat. 19. 8.*

[a] *Whitak. cont. 4. Qu. 5. c. 10. Sarav. de Tripl. Epiſc. in Prolog. Jo. Ainſw. Large writing. 2.*

[b] *D. Rain. Confer. p. 195. 257. 459. D. Bilſon to the Semina. part. 4. pag. 360. 300. 301. 299. D. Mort. Apol. p. 2. c. 14. Caſaub. Epi. ad Per. Car. p. 32. 33.*

* *Arrow againſt ſep. pag. 116.*

‡ *Note.*

wee used not their help herein as before; but his ordination was performed by our owne Ministerie and Eldership without them.

If the Classis assumed not then, any authority unto themselves over us, how comes it to passe, that they doe it now? Or how will it hang together, that their power is ancient; and yet 20 or 30 yeares past, they used it not. This to me seemes grosse contradiction; and that hee eates his owne words, as Saturne did his children.

But I gesse what hath caused him, to tell two contrary tales; namely, the difference of the people against whom hee hath writen. The first were *Separatists*; and therefore no marvaile though against them hee pleaded for *a free Congregation*: for hee well knew that unlesse hee went this way to worke; hee should fall with dishonour in the controversie between them. The other are *the oppressed and burthened members of the English Church in Amsterdam*. Now to keepe these under their burden and oppression, hee sees that hee must let goe his former hold; and on the contrary say, wee are *not a free Congregation, but stand under another Ecclesiasticall authoritie out of our selves.*

Thus a good wit will serve a disputant in good stead: for by it (if hee list) hee can as the Poëts fable of their Proteus, turne himself into all shapes. Like him, who having made an excellent speach in the commendation of justice, afterwards spake as wittily to the contrary: shewing that there was no justice at all in the world. Or like a Gentleman, of whom I haue heard, that in an Assembly of States, such as wee call Parliaments, was absolutely the best speaker; yet nothing respected; and that for a most sufficient reason; which was this: They knew full well, hee could speake as well, and as moovingly to that which was quite contrary.

And I willingly professe, that *Mr. Paget* hath a rare faculty this way, to turne a thing, which way hee will; and make it say, either *I* or *no*, or both when hee pleaseth. Notwithstanding this I must tell him, the very thing which hee speakes off, touching *Mr. Robinsons Booke*, is now true, concerning his owne former writing: *It is sicke of King Iehorams incurable desease, the guttes of it fall out day by day; Yea hee openlie pluckes out, some of bowells thereof, with his owne hands.* Arrow pag. 59.

There are ſome other objections, of the like nature, which hee uſeth againſt us; partly to diſgrace our perſons; partly our cauſe; *as that wee doe not agree among our ſelves, touching the due power of the Church: That the practiſe which wee ſtand for is Browniſme, &c.*

Anſw. Such cavillations the [a] Heathens haue uſed ſometimes againſt Chriſtian Religion; ſo Papiſts [b] againſt Proteſtants; and the like, they [c] againſt Reformiſts. Now I will not ſtand to make any particular anſwer hereto, becauſe the folly and vanity of it, is ſufficiently ſhewed by others [d]; who haue had occaſion hereto-fore to reply unto ſuch idle objections.

This onely for concluſion, I deſire, may be noted; that whereas hee ſeekes to diſgrace *Chriſts Gouvernment*, and to haue his owne honoured and embraced; in this hee doth, as one ſaid in Tully of *Hortenſis*, when hee immoderately prayſed eloquence, *that hee would haue lift her up to heaven, that hee himſelf might haue gone up with her.* So I perceive *Mr. Paget* would faine haue, the Claſſicall Diſcipline advanced, that hee by it, might haue worldly credit alſo.

Ioh. 13. 17.

If ye know theſe things, bleſſed are ye if ye doe them.

FINIS.

a *Celſus pag. 802. Lactant. l. 4. c. ult. Iſod. Peluſ. Epiſt. 90.*

b *Bellar. de not. Eccl.*

c *Bronc. Serm. pag. 103. 104. Caſend. Anſw. to Abſtract. p. 210. &c. Whitg. p. 888. Loe comp. cha. p. 47. D. Bridg l. p. 134.*

d *Iew. Def. Apol. p. 3. 8. 2. 1. Whitak. cont. 4. qu. 5. c. 8. Sutcliſt. de Eccl. p. 109 D. Mort. Apol. 1. l. 2.*

ERRATA.

For *were* read *where* pag. 3. l. 13.
For *fayling* read *faylings* p. 4. l. 22.
For *partialty* read *partiality* p. 10. l. 33.
For *contended* read *contented* p. 12. l. 15.
For *take* read *talke* p. 15. l. 26.
For *word* read *world* p. 33. l. 27.
For *conqueſt* read *conquer* p. 51. l. 22.
For *notwithſtand* read *notwithſtanding* p. 74. l. 15.
For *touching* read *touch-ſtone* p. 77. l. 25.

(See R. 10.7 p. 351.)

Sir *Thomas Rowe* his Speech at the Councell Table, touching Brasse-Mony, or against Brasse-Money, with many notable observations thereupon, *July*, 1640.

Cat. Roe

MY Lords, since it hath pleased this Honorable table, to command amongst others my poore opinion concerning this waighty proposition of money, I must humbly crave pardon, if with that freedome that becometh my duty to my good and gracious Master, and my obedience to your great commands, I deliver it so.

I cannot my Lords, but assuredly conceive this intended project of infeobling the Coyn, will trench very far both into the honor of Justice, and profit of my Royall Master.

All estates do stand *Magis fama quam vi* as *Tacitus* saith of *Rome*; And wealth in every Kingdome is one of the essentiall marks of their greatnesse, and is best expressed in the measures and purity of their moneys. Hence it was that so long as the Romane Empire, a pattern of the best Government held up their glory, or greatnesse, they ever maintained with little or no change the standard of their Coyn, but after the loose time of *Commodus* had led in need by excesse, and so by that shift of changing the standard, the Majesty of that Empire fell by degrees. And as *Vopiscus* saith, the steps by which that State descended, were visible most by the generall alteration of their Coynes; and there is no surer simptomes of consumption in State, then the corruption of the Money.

What Renowne is left to the Posterity of *Edw.* 1. in amend-

(1641) 155.b.04

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